

Religious Education

The Journal of The Religious Education Association

(Copyright 1925, by The Religious Education Association)

VOL. XX

JUNE, 1925

No. 3

CONTENTS

THE SUMMER CAMP AS AN AGENCY OF EDUCATION

SOME EDUCATIONAL PROBLEMS OF THE SUMMER CAMP	178
AN HISTORICAL ACCOUNT OF THE SUMMER CAMP MOVEMENT	180
<i>Celeste Weyl</i>	
PRACTICAL IDEALISM IN A SUMMER CAMP FOR GIRLS	185
<i>Lucile R. Ryttenberg and Abraham Mandelstam</i>	
A SUMMER'S EXPERIENCE IN A FREE ACTIVITY CAMP	187
<i>Joshua Lieberman</i>	
SOME RESULTS OF SUMMER CAMPING AS SEEN BY A CAMP COUNSELOR	190
<i>Eloise W. Wortley</i>	
CAMPING WITH THE GIRL RESERVES	192
<i>Marie L. Whiffen</i>	
THE Y. M. C. A. BOYS' CAMP—SOME EDUCATIONAL PROBLEMS AND VALUES	196
<i>Albert R. Klemmer</i>	
THE EDUCATIONAL PURPOSE OF THE OLDER BOY AND OLDER GIRL SUMMER CAMP	200
<i>John L. Alexander</i>	
THE EDUCATIONAL VALUE OF THE SUMMER CAMP	204
<i>Major F. L. Beals</i>	
CONGREGATIONAL SUMMER CONFERENCES	209
<i>Harry Thomas Stock</i>	
AN INTERVIEW WITH A VETERAN PROMOTER OF SUMMER CAMPS	213
CAMPING FOR PRE-ADOLESCENTS—AN INTERVIEW WITH A MANAGER OF CAMPS	216
THE FINDINGS OF THE MILWAUKEE CONVENTION	219
THE SECRETARIAT	220
SAVING THE BIBLE BY LEGISLATION	221
THE PRESENT STATUS OF THE WORK OF THE INTERNA- TIONAL LESSON COMMITTEE	225
<i>Luther A. Weigle</i>	
ADDITIONAL REPORT OF COMMITTEE ON STANDARDIZATION OF BIBLICAL DEPARTMENTS IN COLLEGES AND UNIVER- SITIES	233
REPORTS OF EXPERIMENTS IN WORSHIP DESIRED	233
AN EXPERIMENT IN COLLEGE RELIGIOUS EDUCATION	234
<i>J. Herschel Coffin</i>	
THE PRIZE ESSAY CONTEST	239
THE PRIZE WINNING ESSAY—IS OUR CHURCH NECESSARY?	239
<i>"Doris Raymond"</i>	
BOOK REVIEWS	242
BOOK NOTES	244

The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

THE SUMMER CAMP AS AN AGENCY OF EDUCATION

Some Educational Problems of the Summer Camp

To President-Emeritus Eliot of Harvard is attributed the statement that "The organized summer camp is the most important step in education that America has given to the world."

Without doubt summer camps are an educational "step," but in what direction? What kind or kinds of education do they provide, and what more might they provide? To what extent, as a matter of fact, do they owe their existence to educational motives? To what extent are they administered and their effects measured by the judgment of educators? Granted the great possibilities; but to what extent are they being utilized? In particular, what contributions are these camps making to moral and religious education? In what respects are boys and girls, and young men and young women, different persons because of camp experience?

"There are in the United States," says Mr. Wack in *The Camping Ideal*, (Red Book Magazine) "over 1200 organized private camps with an enrollment of nearly 150,000 boys and girls." There are also health camps, city fresh-air camps, summer military camps, Boy Scout, Girl Scout, Y. M. C. A., Y. W. C. A., church—and various other varieties of camps. We may assume that each of these types has its own special problems; that each has something to teach us about education through camping; and that each has something yet to achieve. In order to assemble and disseminate the results of experience of this kind, and to promote thought upon the educational problems involved, RELIGIOUS EDUCATION is presenting in this issue a series of articles dealing with summer camps and camp life.

In order that the discussion might be kept upon the plane of the concrete, each writer was furnished with a preliminary list of questions (elicited, for the most part, in conversations with persons engaged in education) as a starting point, or as suggestive material that might bring still other and more acute problems to the surface. The questions follow:

1. What is a camp for?
 - A. As the owner or promoter sees it?
 - B. As the youngster sees it?
 - C. As the parent sees it?
2. What is the value, positive and negative, of being away from home and parents for a time?
3. How do different kinds of camps select their patrons? What sorts of grouping result, and what is the effect upon social attitudes and character generally? Do some camps promote social stratification? Do some camps counteract it? How?
4. Upon what basis are camp leaders, counselors, etc., selected? How old are they? What experience have they had in educational work? What qualification has the greatest influence upon appointment? What do these persons understand to be their educational responsibilities in the camp?
5. What are the comparative values of
 - A. Camps for males alone?
 - B. Camps for females alone?
 - C. Camps for both males and females?

6. In view of the fact that camp leaders are responsible to the parents for the welfare of their children, to what degree is imposed discipline inevitable? What are the most successful methods of promoting initiative? How, under camp conditions (for example, the coming together of strangers, and the necessity for immediate results) can democratic self-government best be promoted?
7. Do camp activities and standards of value gear in with home activities and standards of value? Is there too much emphasis upon woodcraft, and not enough upon home-craft? Should the homes themselves develop activities more like those of the camp?
8. Does running a camp for profit have any bearing upon its effectiveness in character-formation? Why, and how?
9. What is the educational difference between "rough it" and the "comfort" camp?
10. To what extent are camps attempting to promote excellence by individual rewards, honors, ranks, etc.? What better plan is feasible?
11. To what extent is the individual submerged in the mass, and how can individual educational need be met under camp conditions?
12. What ways for developing appreciation of beauty in nature have been found most effective?
13. The average summer camp endeavors to appeal to youth's natural love for romance and mystery. Turning back to Indian lore seems to be the most common method of appeal. Is this desirable, or should a technique be worked out that will cause the young people to seek romance and mystery in the present and the ideal future?
14. Is there a distinctive camp worship experience? Can the religious spirit be induced by formal attendance at religious services, periods of solitude, and the like? What is the value of the evening camp fire in this connection?
15. The military camp is coming to be a popular means of vacationing for boys of high school age. Do military camps give superior physical culture? What is the effect of a relatively large amount of imposed work? What is the effect of the mode of selection (widespread propaganda, the parent having no voice concerning the boy's associates). What is the relative value of large camps of this nature as contrasted with the smaller, more intimate group? What attitudes and views are developed in regard to war and peace?
16. Religious summer camps are coming more and more to the fore. Many of the problems are the same as those discussed above, while others are more or less peculiar to this type of camp. Instruction is a large element in such camps. On what basis is the faculty chosen—availability or capability? Does the financial problem influence this matter? How far should a local camp be influenced by, and co-operate with, overhead programs such as are suggested by various inter-denominational agencies? Can there be a fixed curriculum and credit basis throughout the entire camp system? How can courses be arranged to provide for the unequal preparation of those attending? Where do the ideals and ambitions gained at camps of this nature find their outlet?

An Historical Account of the Summer Camp Movement

CELESTE WEYL*

The history of the summer camp movement is a romantic story of the outdoor achievements of men and women of high ideals. Camping is the oldest of all modes of living. In America the early Indians were the first campers quite as well as the original inhabitants. According to nature man should live his life in the open. As civilization advanced economics forced people into the cities, but progress has not dimmed the allurements of the camp. The power of this ancient heritage is keenly illustrated in the eagerness with which every boy, girl and grownup anticipates a camping trip.

The beginning of any important movement is interesting historically; so no less is the development of the first summer camp. The organized summer camp as we know it today had its start in the early eighties, and to its founder, "Ernest Balch," we are all grateful. As to his incentive for beginning it, he writes in Porter's book on *Summer Camps*: "I first thought of the boys' camp as an institution in 1880. The miserable condition of boys belonging to well-to-do families in summer hotels considered from the point of view of their right of development set me to look for a solution. That year and 1881 I had thought out the main lines of a boys' camp. That year, also, with two boys I made a short camping trip to Big Asquam. In 1881 I occupied and bought Chocorua Island." So goes the story of the beginning of Camp Chocorua, Squam Lake, New Hampshire, which was conducted by the pioneer camp founder until 1889.

A delightful chapter by Ernest Balch on "The First Camp—Camp Chocorua" in Porter's *Summer Camps* gives one a fascinating account of the ideals upon which it was founded and the sure manner in which it progressed. When a sophomore at Dartmouth, Mr. Balch, his brother and another lad sailed on the Lotus up the lake, landed on Burnt Island covered with pines, birch and poplar—an ideal island for the boys' camp they had in mind. They believed and carried out to the letter that there should be no servants in the camp; all work must be assumed by the boys and faculty. The boys must become masters of the lake, and as a result they became hardy and well-versed in water-work. The theory of teaching the boys the value of money was important and it worked out splendidly. The program of the camp included canoe-building, the editing and publishing of the camp paper, fishing, cooking, examinations, races, cruises, correspondence with home, stories, baseball.

The camp idea was not so cordially received by educators of that day. They looked upon the camp as a place to send a boy if he had nowhere else to go. The encouragement Mr. Balch received from heads of schools was nil. General Armstrong of the Hampton School was one of the first educators to take an active and enthusiastic interest in the work. He lived at Camp Chocorua for weeks and made an intensive study of the theory and practice. He wrote generously of his findings, and articles in magazines and books followed. Camps began to flourish and from this humble beginning the movement spread to all parts of the country and the importance of summer camps has become embedded in rock as it were. Mr. Balch gives us a picture of Camp Chocorua

*Miss Weyl is a student in the Medill School of Journalism, Northwestern University.

—"a few shanties on a lovely island in an exquisite lake, several inexperienced and enthusiastic young men, and a lot of fine boys." What could be more to the heart of the youngster than an actual setting of this kind?

The Reverend Mr. Nichols inspired by the work accomplished by Mr. Balch began Harvard camp in 1882 at Stow, Massachusetts. Dr. Winthrop T. Talbot, son of Dr. J. T. Talbot, then dean of the Boston University Medical School, soon took this camp over and moved it to Squam Lake, New Hampshire.

Camp Asquam successfully continued to be a happy summer meeting place of a group of boys for many years until Dr. Talbot's health failed and he had to give it up. From among his helpers grew several founders of camps.

For some time the camp movement was confined to New England, the pioneers in education, but Sumner F. Dudley realized the value of outdoor life and in 1884 established Camp Dudley on Lake Champlain. It is the organized camp of longest standing existing today, and is now managed by the State Executive Committee of the New York Y. M. C. A.

In 1890 Professor Arey started Camp Arey which was known as the Natural Science Camp for Boys; it was located on Lake Canandaigua, New York. The first Catholic camp for boys was established by the Marist Fathers of St. Ann's Academy, New York City; it was called St. Ann's on Lake Champlain. In 1895 Dr. Roland J. Mulford, the former head-master of the Ridgefield School established Camp Choconut in the mountains of northern Pennsylvania, the first camp in that part of the country. To Dr. Walter Hullihen credit is due for starting Greenbrier in 1898, the pioneer camp in the South. Culver Military School opened the first summer camp in the middle West in 1902 now known as the Culver Summer Schools and the largest in the country enrolling over nine hundred boys. The Culver Summer Naval School was the first to be established, the Cavalry School followed, then the School of Woodcraft for younger boys. The latest addition to this fine group of summer schools is the aviation department founded in 1922.

Wisconsin was the next of the mid-western states to welcome and continue the movement—Camp Highlands, Sayner, founded by Dr. William J. Monihan, and Camp Minocqua headed by Dr. John P. S. Sprague were the first two in the state.

Camps for girls were a bit late in being founded. As significant of the ages, movements for women follow the development of men's enterprises. While camp after camp was started for boys in the early eighties, it was not until 1888 that a camp was thought of for girls. Dr. and Mrs. Luther Gulick were the first to see the ideal favorably adaptable to girls. The Gulicks at this time had a camp on the Thames River, New London, Connecticut, for their own daughters, and later invited other girls to the camp on a paying basis. This family camp has a romantic history growing out of parents' love and consideration for their own children. Here girls learned the fun of cooking, arranging evening programs, the fascination of hand-crafts, mastery in water sports; they learned to work, to be healthy and to love, beautifully expressed in the name "Wohelo" the word so dear to the hearts of Camp Fire girls. In 1910 their camp was established in Maine as Camp Sebago-Wohelo now called the Luther Gulick Camp.

In 1892 Camp Arey already established for boys took girls for four-

week periods. A decade later the response was significant with the beginning of three camps—Wyonegonic Camps, Camp Kehonka, Camp Pinelands, all in New England. In Tafton, Pennsylvania, in 1907, Oneka Camps, the first girls' camp south of New York, were established by Mr. and Mrs. Ernest W. Sipple. The year 1911 saw the pioneer camp for girls south of the Mason-Dixon line—Camp Grestone in Tennessee—and also Camp Michigan, Michigan, the first in the Midwest. The camp movement did not spread to the far West until 1918 when Willapa opened in Washington.

A survey of the private summer camps for girls today shows two hundred and sixty well established with eighteen thousand in attendance, and many that are more or less in the process of becoming permanent. There are three hundred permanently established camps for boys with an attendance of about twenty thousand and about as many in the making. During the first two decades the growth of the private camp was slow, but for the past twenty years the movement has made rapid strides.

Camps like all large organizations have become specialists and have adapted themselves to surroundings and conditions. One of the earliest specialized type of camp was that organized to prepare boys for school or college-entrance examinations. The oldest of these is Long Lake Lodge established in 1902. The tutoring camp for girls came later. Summer camps were also opened for engineering, then came the camps established for intensive training in physical culture and dramatic arts. Possibly the latest development in this type of camps is Camp Pinnacle where every boy learns to make a radio.

As agents in the establishing of organization camps the Y. M. C. A., the Y. W. C. A., the Boy Scouts of America, Camp Fire Girls, the Girl Scouts, Inc., have done a great work. The Federation of Boys' Clubs and the Federation of Girls' Clubs, the Woodcraft League of America, Inc., have large enrollment in the camps conducted by their clubs. The American Legion has recently established camps for its members and its members' families. This work is full of promise and will soon develop throughout the United States.

Churches in the early settlement of the country have been instrumental in establishing camps which place certain religious organization camps among the earliest of the organized camps. The Methodists, Baptists and Christians are noted for their camp-meeting camps. Family camps have been established by Catholics such as those found in the Alleghany State Park. The camp Chautauquas still flourish.

The social service agencies have been an important factor in conducting camps for the poor of the large cities. These camps are havens to the boys and girls as well as the adults who yearn for the outdoors in the summer and who would otherwise be compelled to spend their vacations in the tenements where they live throughout the year.

One of the newer ideas in camping is that of the city offering a vacation to its children at a small cost. This means that those to whom a vacation at a camp would be otherwise denied can enjoy hikes in the woods, along mountain trails, and the daily dip in the lake. Three splendid camps have been established on the Pacific coast by the city of Los Angeles. Camp Seeley, Camp Radford and the Camp in San Dimas Canyon are nestled among the mountain peaks. Thousands of enthusiasts from every walk of life appreciate the advantages afforded by a spot so far removed from the

things to which they are accustomed. They reap the benefits of a genuine change from city life and complete change of climate.

New York City offers to its families any of the 296 sites with a tent at Pelham Bay Park. The park is dotted with tents, and is known by the name of Tent City. Miss Ruby M. Joliffe, park commissioner, brought about the development of the Palisades Inter-State Park at Bear Mountain, New York. It is in the midst of wonderful wooded mountain country, and is virtually a fairyland to the thousands who come there for vacation. Many species of birds live there during the warm months; muskrats, rabbits, chipmunks are common, a few deer still remain, and fishing is fine. This park is the camping ground for the New York City Association for the Blind, Camp Fire Girls, Y. W. C. A., Catholic Welfare, Y. M. C. A., Jewish Welfare, the New York City Life Insurance and numerous church and charity organizations.

Scores of other states have camping within the city limits or a short distance away. In the last few years many of the large commercial and manufacturing organizations have built camps a few hours ride from their offices or factories where their employes can spend two weeks' vacation or the week-end at a very moderate cost.

The fact that the camp movement flourished in New England for many years before it began to grow in other parts of the states is a tribute to the natural beauty of that country and to the ideals of the men and women who were among the early camp founders. All the early camps were located on the beautiful lakes so abundant in New England and there they multiplied. Until very recently 90% of all the camps were still in New England, the country of the camp's birthplace. The movement has gained headway and camps are located everywhere, from Canada to the Gulf and from the Atlantic to the Pacific.

Naturally men and women who wished to establish camps would favor the places that were dear to their hearts, and so we find clusters of camps in regions long noted for their picturesqueness. Maine may rightly be called "camper's paradise" for it leads the list in the number of its summer camps. Belgrade Lakes have many camps grouped about them—Camp Merryweather for boys and Camp Abena for girls are two of the early camps. In the Middle West especially about the Great Lakes' region camps have multiplied. Alpine Lodge near Buena Vista, Colo., is typical of the bigness of the West; it is an amazing enterprise of picturesque mountain trails, log cabins and lodges, horses—all that will make a boy's life richer in experience, recreation and character. Mrs. Byrd Raikes Fuqua is the creator of this unique project in the Rockies. It has been only recently that the summer camp has taken on definite form along the Pacific coast, but its scenic beauty gives great promise to the advancement of the movement.

From the standpoint of education alone the summer camp has a real future. It is to supplement the work of the school or college by emphasizing the things which the latter do not deem so important. It brings boys and girls back to the primitive conditions their forefathers eagerly faced in conquering a new country. It is essentially an educational innovation resulting from the work of men and women who are intensely interested in a bigger and happier life for children. Boys and girls have learned more about botany, ornithology, swimming, horseback riding in one season of camp than they could in five years in the city. The camp affords wonderful opportunity to

create interest and stimulate habits which build health and happiness. Athletics as a competitive game are not taking so prominent a place on the program. Mrs. Charlotte V. Gulick writes "What we do want to do during the summer is to make our boys and girls love the natural sports which are available in the country alone—all water sports, hiking and gypsying from place to place, and love of nature. It is our duty to discover ways of making the country mean more to them. If we give them the same kind of athletics and sports which they have at home in their schools, we are taking the easier course, but are not making proper use of our opportunities."

Hiking and mountain climbing are probably one of the most popular features of the camp. There is a lure of the woods which is instinctive. Who does not love to roam and discover new things on the way? Gypsying is a trip that is taken in some sort of a conveyance from a hayrack to an auto truck or still better on horseback. The magic about this kind of roaming is that such a trip is not planned definitely as to destination—you may walk part of the way, or do many of the countless things that the open sky and any road invites. There is nothing quite so full of mystery as a trip like this.

"Every camper a swimmer" is a splendid camp slogan and most boys and girls leave the camp with far more freedom and knowledge of the water than one can imagine. The fact that everyone swims or at least makes an honest-to-goodness attempt gives the timid child confidence and urges him in a competitive way. Canoeing is undoubtedly the favored sport of the summer camp. There is a lure about canoeing whether one just lolls about the cushions and drifts down the stream or paddles for distance bringing muscles into play. In camp canoe trips are always looked forward to with the keenest delight.

Camp site planning is really city planning in miniature. Site, locality and climate influence the kind of a camp to be built, the type of building, the use of tents or cabins. The romantic appeal of tents among the pines is probably responsible for the preference at many of the girls' camps. The personality of the director of the camp is reflected in the camp as a whole.

The summer camp movement has been and will continue to be a definite factor in making happy vacations for everybody. Boys and girls return to their homes stimulated by the outdoor living, stronger in health, and richer in living because of the contact with nature and the fine men and women who are associated with the camps. Obviously, care must be taken in selecting a camp for a boy or girl as all children do not respond to the same influences. It is during vacation that the child either gains by long strides or else runs wild.

That the summer camp is a permanent institution in the realm of educating and making childhood happy is proved conclusively by the astonishing and wise development of the many types of camps adapted particularly to the needs of youth which present themselves as time goes on. The results attained can only be measured in terms of character and health-building, and what work is greater than that of making fine men and women of the boys and girls to whom the camp is the call of the woods with its golden sunsets, clear blue skies and wilderness dear to the hearts of all.

Practical Idealism in a Summer Camp for Girls

LUCILE R. RYTTEMBERG and ABRAHAM MANDELSTAM*

Dewey has well said that "the only way to prepare for social life is to engage in social life. The latter way will develop a knowledge of what is right to the end that the child can compare his acts with reference to this knowledge." From the point of view of camp life for the child, there remains the specific problem of determining and controlling and building the social unit that will stimulate the best expression of all the innate biological dispositions, impulses, tendencies and such, which with the consequent acquired attitudes, will develop a personality of strength and vision in conduct for the betterment of the race.

What then are the elements in camp environment most to be sought? The first, is the *social unit*, of which the girl will be a member—a unit in which the group is the social leverage, a unit which is the measure of right and wrong as the girl faces actively her tasks and problems in her effort toward adjustment. How then set a standard for a social unit, which, in self-realization, will maintain determined ideals in the light of the experience of high-minded adult leadership? The problem is specific and is the most vital element in the building of a camp morale. As a structure, intangible though it may appear, it is more basic at Camp Hiawatha for Girls than all the physical concomitants that ordinarily are considered as essential to a camp organization.

The practical educator wants a procedure, and here it may be helpful to outline briefly a method. In any group of young people there are leaders to whom other children look for guidance. To win such leadership to a standard of high camp value is a first step. Leaders of young people generally excel in sports and a system of awards in the camp stipulates that honors may be claimed only by those who accept camp standards conceived as the best expression of moral values. An athletic girl can claim no award for an athletic attainment unless she qualifies as a "good camper." In such a plan the leaders are primarily available for ends and interests overlapping those for which the camp exists. Such leadership molds the group spirit or morale, to the decisions of which all members are highly sensitized. If space permitted, this brief statement of what makes for camp morale could be elaborated with many interesting incidents of camp life.

A single standard of values for campers and adults produces an undercurrent of feeling that is healthy and predisposes the child to suggestion, which, in turn, stimulates character building. Authority imposes; suggestion proposes. The latter initiates self-expression. The young person is living along her own conceptions. It is distinctly a growth in which the deepest emotion propels the act. It is a victory won for itself by itself. If it were possible to determine choices made wisely on that basis, we would have an index to the character of the individual.

A camp incident illustrating the potency of suggestion in character building is the following: While escorting two visiting camp directors over camp grounds, the director hailed two campers carrying green apples in their hands. She broke open one to show the white pits, and casually remarked, "They

*Miss Ryttenberg is Director of Camp Hiawatha for Girls. Mr. Mandelstam is Director of Camp Wigwam for Boys, and associated with Camp Hiawatha.

are best eaten roasted." Some minutes later, returning across the field, one of the visiting guests pointed out the two campers at a little beach fire with their apples on spits.

There is one vital contribution that Camp Hiawatha feels it is making and which it seeks to stress. One of the present writers, a director of Camp Wigwam for Boys, and associated with Camp Hiawatha for Girls, in a recent article in the *Pedagogical Seminary* on "An Appreciation of the Finer and More Subtle Things in Life from the Angle of Camping," gives clearly the viewpoint which motivates the direction of Hiawatha. We are taking the liberty of quoting therefrom:

"It was early felt that camp afforded the setting for a healthy and desirable emotional play along varied activities. It is in camp as nowhere else that innumerable possibilities present themselves for the profitable use of the emotional life of the boy in other than mere physical form. It is true, doubtless, that music, art, and other more cultural activities can be had in the winter and in the city; yet the city life does not usually afford the emotional settings for these interests, and to that extent does not always succeed in the cultivation of attitudes that the camp, which provides a typical boy environment, fosters.

"The manuscript by Dr. William H. Burnham on the 'Significance of the Conditioned Reflex in Mental Hygiene' is most suggestive in that it confirms cultural values from another angle. The article cites how, in the training of animals, food is served simultaneously with the ringing of a bell, causing a flow of saliva. Originally this flow is stimulated by the presence of food. Later, however, the incidental association, that is, the ringing of the bell, may cause the flow of saliva in the absence of food. The boy who lives in joy every minute of his camping experience, develops associations and learns to love camp as he loves nothing else. The memories of his experience gain permanence and are retained long after camping days are passed. Innumerable incidents check up the above.

"And so the average boy in camp, even if not specially interested in music, art, and the like, is nevertheless functioning joyfully in an atmosphere where these are incidental associations, and these incidental interests, as the boy grows, more and more come to establish the personality of the boy. And for the boy who possesses little native talent, tolerance toward interests not his own is developed, and also a tendency to refrain from evaluating things merely on a basis of his own personal achievement. These incidental associations are formed in a very tense emotional setting; and when the boys reach an age where social position dominates their interests, it is these incidental associations which begin molding a personality."

It follows that the choice of a staff is very vital. Not only must the women be affectionately regarded by the children as leaders and members of their group, but these women in incidental ways must lay the foundation of what will in a later period in the lives of the girls dominate their interests, so that associations, which, from the girls' viewpoint, were not the vitalizing ones, become tremendously impelling in the self-expression of young womanhood, because of the strong emotional link that has given added momentum in the realization of the finest and highest values of life. What better can we give the young woman and the young man to keep a personality from disintegrating in this competitive life of sordidness and commercialism and to sustain them and hold them for the higher spiritual life?

There are values other than social responsibility and spiritual realization, and they can be listed briefly because they are more or less self-evident.

In camping the girl learns to lead as well as to follow. Her habits of health give her strength and will. She tests her viewpoint and checks it up against others. She gives and takes. She lives a freer emotional life to balance against the 'noes' that confront her in her schooling and her general city life. She learns sportsmanship. She learns courtesy and the fundamental rules of order, and, if an older girl, she utilizes the parental instinct in caring for, protecting and guiding her younger comrades through their little life problems. She learns life in its naked beauty and reverence for its Creator more impelling than the artifices of man-made "civilization."

In affording opportunity for self-development, self-control, and self-expression, the camp trains the child in co-operative living, teaches her to learn to do by doing, and in that way, as Kilpatrick has tersely pointed out, teaches her "to purpose wisely and to plan intelligently" and to judge the results of her acts with nicety.

A Summer's Experience in a Free Activity Camp

JOSHUA LIEBERMAN*

Pioneer Youth camp is primarily educational. In fact the desire on the part of its sponsors, to make of summer camping for children an educational opportunity, has been the prime motive for the undertaking. In a large share of its activities the camp does not differ much from the usual well-conducted camp, for it interests itself in the children's health, in nature study and recreation. It does differ, however, in method, in personnel, and in objective.

In method, Pioneer Youth camping is experimental and in line with the creative-activity movement in education. The children are afforded a complete opportunity to be self determining, and are encouraged in their creative-activity impulses and in developing a sense of camp responsibility.

In personnel, its aim is to choose men and women not only equipped for camp activities but also acquainted with existing social and economic conditions, and animated by a spirit of social idealism. Another requirement is that the leaders be in sympathy with modern experimental educational methods.

The objectives are to develop in the children qualities of self-reliance and clear thinking, to stimulate their creative capacities, and their growth in social idealism.

The 1924 camp accommodated both boys and girls, in the hope that such association might assist in developing a more normal and less self-conscious sex attitude. They shared in all games, ate together and were, to all intents and purposes, in the same camp, though they had separate living quarters.

Immediately after their first "duck" on arriving in camp, the children, ranging from 9 to 15 years of age, were asked to assemble. The camp director explained the nature of the camp to them, told them of the fact that

*Secretary of the National Association for Child Development. The camp of which Mr. Lieberman writes was conducted by Pioneer Youth of America, a new children's organization created by progressive educators and labor representatives for the purpose of "developing in the growing generation a greater degree of self-reliance and clear thinking—the ability to evaluate social situations—and a sense of social responsibility."

many of their parents were members of the adult organization supporting the venture, and that it was proposed to let them organize their own daily program, and assume responsibility for order, cleanliness, good behavior, etc. That night, around the camp fire, they were reminded that the next day's program depended on them. They were definitely unready to assume responsibility, and took no action but for a decision to have two definite periods for swimming. They spent the next day in getting acquainted with their surroundings,—the hills, the woods, the farm, etc. On the following evening they knew each other and the situation better, and they decided to spend the following day hiking and playing games. Those not interested in either activity turned to the farm, or joined the art counselor at pottery work.

Each day the boys' and girls' ability to organize their program increased, and activities corresponded more and more to their developing interests and desires. Painting, pottery work, hiking, sports, farm work, dramatics, games, nature study and the camp paper, were all happy and voluntary activities, and we escaped the stereotyped daily program. Camp staff members were ready with such observations and advice as necessary for healthful development and protection.

When the children found the brook too shallow for swimming they decided to build a dam. An engineering squad was elected, and next morning—breakfast hardly over—the squad was busily at work. Most of the other campers joined them, and in a few days a dam was constructed. When the baseball ground was found to be too uneven, the campers laid out a diamond, base-lines, back-stop and all. Paint was handy, and the campers asked to be permitted to paint the various camp structures. There was a small printing press on the grounds, and the children very eagerly set to work issuing a magazine, and did a very good job despite the fact that the tools were poor and very little type was available. In this, as in other undertakings, it was necessary to make the most of facilities at hand, limited as they often were. The campers got up their own plays and sketches, and did most of the entertaining around the camp fire.

The reality of farm work fascinated the children. The employees of the farm on which the camp was situated co-operated with the camp and helped the children learn all they wanted to know, and encouraged them to "pitch in" whenever they wanted to.

Most of the children in the camp were children of workers, who had never gone camping before. The educational value of out-of-door living, new surroundings and camp experiences, was tremendous. The camp fire, the woods, the stars (a telescope was available), the farm animals—were all endless sources of wonder to them. The attempt was made to keep out of camp all things which smacked of a city atmosphere.

The children grew to realize their responsibility. Their decisions were never vetoed, and they were expected to carry them out. After experimenting for the first week with various systems designed to promote cleanliness, they decided they would keep tents clean without a system of points and prizes, and stuck to their decision. Difficulties that arose among the campers, or infringements of the rules they themselves had made, were discussed around the camp fire, and usually the resulting public opinion was sufficient to prevent a repetition.

The leaders endeavored in every way to encourage the co-operative spirit rather than the competitive. Games of a co-operative nature were encouraged,

and no prizes were given. In swimming, for instance, one had to learn so many strokes to be termed instructor, and in addition had to show endurance, carry weight while swimming, etc., to be made a life saver. All of this was regardless of what other campers did. Each sought perfection for its own sake. In songs, stories and projects the co-operative spirit dominated.

There was an excellent feeling of good fellowship between the camp staff and campers. The camp had no system of rewards and punishment, and staff members were generally called by their first names. There was no element of fear or compulsion in the camp relationships.

Difficulties arising from the fact that most campers stayed only two or three weeks in camp on an average, were overcome by arranging it so that only one-third of the campers would be changed each week. It was found that the newcomers were quickly assimilated by the large group of older campers, and in a day or two were as much at home as the others.

The fact that the boys and girls joined in all activities, created difficulties only in the beginning. They soon overcome their first awkwardness and joined together in all camp undertakings. They went on hikes together and worked on entertainments together. The best swimmer and one of the best basketball players in camp were both girls.

Among the older boys and girls there were formed some rather distinct friendships, and to prevent these from becoming a problem we encouraged little gatherings of only the older boys and girls, at which they danced and sang, played games and had refreshments they themselves made.

The camp encouraged an interest in social problems. Whenever anything of a social nature came to the attention of the children, a full discussion of it was invited. An incident in the camp kitchen, in which a white kitchen-man showed marked prejudice against a colored man working with him, aroused some of the children. A thorough-going discussion of race prejudice followed, and many phases of it, including Japanese exclusion, were thoroughly talked over. Another time it was a story of the late 18th century which included an item about child labor that aroused one boy to tell a story of Jack London's on the subject. Another told of the new proposed child labor amendment, and a discussion followed. Again it was a situation that threatened our water supply, and another time it was a newspaper clipping about a famine incident. But continually there was the fullest discussion of anything that came to the children's attention and interested them. Staff members were on hand to help the children discover the various aspects of the subject talked about. The discussion stopped when the children's interest stopped.

A number of children came from homes where social questions were frequently part of the conversation, and the fact that the staff consisted of men and women of social vision and ideals, that the organization in the background had as its aim "the preparation of youth for participation in the work of bettering society" and the free relationship between the children and the staff members, all helped create an environment that meant much for the broadening of all the children's social vision.

Pioneer Youth will conduct two camps this summer—one in Pawling, New York, and the other in Long Island. Plans are under way to erect a third camp in Pennsylvania in the summer of 1926.

Some Results of Summer Camping as Seen by a Camp Counselor

MRS. ELOISE W. WORTLEY*

The kind of summer camp with which I am familiar, is a short term camp of eighteen days—a camp not run for profit, but whose aim for boys and girls is character development and leadership—a camp in which the young people assume different responsibilities for different phases of camp life and activities. It is a camp limited in number to about thirty (exclusive of counselors) and one in which the group *moves as a whole* through its daily program. The whole spirit of this camp is the doing of things together. The attitude of the leaders is "Come, let us do this," not, "Go and do it."

The camp program falls naturally, in this camp, into six points:

First, There is a definite daily program of activity in force here—regular periods of work, play, rest, hikes, etc. Each camper must take part in some definite service work for the camp, as well as the regular routine.

Second, There is also a program arousing thought about life, heredity, evolution, personal habits, etc. Under competent and stimulating leadership these conference periods are simple, progressive and thought provoking. They are constructive, developing natural discussion, questioning and thinking.

Third, There is a spiritual significance, developed not merely from the Sunday and mid-week vesper service, but throughout each day from the time the key-note of the day is struck at the breakfast table through the reading of some inspiring poem or bit of literature, to the close of the day, when around the glow of the camp fire, the day's events are viewed in perspective. There is nothing formal or pedantic about it. It is something felt, rather than anything tangible. It is a definite attitude on the part of the leader to create thought in the children whereby they shall learn to relate all things that they see and experience to a higher power—to let the seen constantly suggest the unseen. But the leader never does it by "preaching."

Fourth, There is a carefully worked out program inciting initiative and resourcefulness on the part of the youngsters. To help bring this about the camp activities and work are put in the hands of different groups, with one of their number in charge of each group—such as tent groups, campus groups, work groups, dish gangs, boats, songs, games, etc. Wherever it is possible to give a boy or girl responsibility both as to an activity and to people, it is done. There is watchfulness on the part of the leaders for any ability which a youngster may have in order that an opportunity may be given him to develop it.

Fifth, There is a definite program to have the group mind serve as a guide to the individual, and enter into his consciousness, and to have the individual learn to adjust his own wishes to the bigger interests or welfare of the group. Many a boy or girl who has been to this camp, has here learned for the first time to think in terms bigger than just his or her own wishes.

Sixth, There is, of course, a careful program for health—long hours of sleep, excellent food, and exhilarating exercise, gotten from both the routine of camp work, and the thrill of joyous games and play activities.

*Assistant to the Director of the Indian Hill Camp for Girls, promoted by the Winnetka, Illinois, Community House.

Through all the camp program, there runs a well defined attitude on the part of the leaders to stimulate the youngsters always to their best efforts. Nothing else will do. There is nothing arbitrary about it, but it is a spirit soon caught by the new campers—not only from the leaders, but from the attitudes of those who have been in camp before.

Just what has this sort of camp meant to some of these boys and girls? Perhaps a few examples will give the picture:

A—— was a hoyden when she came to camp that first year. Loud, thoughtless, absolutely lacking in order, she had never done anything for herself. It was hard, at first, for her to feel that because of her lack of order, her tent held lowest place; or why because she desired to talk during "rest period" her group did not see fit to sanction it. She ran into a "group attitude" at every turn which was so contrary to her own wishes that she was compelled to take thought of her actions, as never before. The result is, (and she says she has camp to thank for it) that not only have her attitudes changed, but she was in charge of a tent last year, as "tent leader" and had the best record, as such, of any on the campus. She is eligible as a counselor this year.

B—— was a shy girl—sensitive to a painful degree, brought about partly by a distressing home condition for which she was not responsible, but which cowed her spirit. She had never realized until she came to camp and took on responsibilities with different groups that she really rated as a human being and could make a contribution to the whole. Two summers in camp (with some follow up work) have changed this girl mentally and physically, and have taught her to hold up her head, and have given her a poise which has enabled her to meet her home conditions, and stand on her own feet.

C—— was a loud girl, noisy, uncouth. She liked to be in the lime-light all the time. She was self-centered; a leader, but not in the best direction. She was very nervous, biting her finger nails to the quick. She was careless in her appearance. Due to camp (so her family state) there has been wrought an entire change. Her loudness has given way to positive, delightful, womanly poise. She is much more thoughtful of others. Her leadership has so improved that she has been made a tent leader, with highly satisfactory results. Physically, she is much improved, and showed her good-looking nails with much pride last summer, remarking "You see I have developed self control after all."

D—— was a shy girl in a new community. She couldn't be happy in her luxurious home. She longed to make new friends but didn't know how. Since going to camp, her whole attitude has changed. She was obliged to forget self, and in the work and play with others, she found herself.

E—— has changed from a fearful, cringing girl, who had been too much watched over for her own development, to an aggressive, young person, with sweet and strong leadership, and a confidence in herself, which was not hers before.

These cases might be multiplied many times, but perhaps these few examples will indicate in some measure, the growth and development that occur in a camp where leadership and character are the things sought after for youth.

Camping with the Girl Reserves

MARIE L. WHIFFEN*

YEA MILLHURST!

YEA MILLHURST!

"Oh, it's GLORIUS

To be back at camp again!

And it's MARVLUS

To be rid of book and pen!

Once we're BOUND

By silly city style

But now we're FR DOUBLE E

And wear bloomers all the while!"

"We want Room 6."

"I don't want to be with my sister. No, my mother said we don't have to be together."

"Please let us live in the Big Tent."

"When do we eat? I'm starved!"

This from a clamorous crowd of excited girls as they push against the information desk upon their arrival at camp. And then there is always, lingering on the outskirts of the group, the little girl who says in a polite but very decided tone, "I would like to be in a room with just one other girl."

Sometimes we who stand behind the information desk trying to satisfy the various requests wonder how many days it will be before these one hundred individuals from one hundred different homes will settle down into one big family. Yet often this happens before the first week is over. One of the hardest lessons our girls of today have to face is learning to live happily with others. In this age of freedom when girls think and feel freely and have so many opportunities for the expression of their thoughts and feelings, it is difficult at first for them to be anything but individuals. But almost without realizing it they swing into line, helping each other in every way, responding to the informal life, making friends with girls of many nationalities and creeds, rejoicing in the discovery that "this is the life." Then it is that an all-round camper from her short week of camp experiences has in her keeping the essential qualities of good citizenship. For she is learning to give in, give up, and give out. Sometimes the girls define this to themselves or to each other in terms of good sportsmanship which they all agree is the most important ingredient of camp spirit.

With this understanding of good sportsmanship the girls accept the need for camp standards. They understand that Millhurst standards are not arbitrary rules set down, but that each one has grown out of real experience and is necessary for the comfort and happiness of all. They are based on punctuality, order, and safety. At the first morning assembly they are discussed in detail and their origin explained so that there are no unanswered questions left in the minds of the girls. The two-fold meaning of citizenship is defined in the simplest possible way. A citizen, we say, is one who *owes allegiance to* and is *entitled to protection from* a government. These two obligations go hand in hand, one on the part of the camp and one on the part of

*Associate Secretary, Metropolitan Girl Reserve Department, Chicago. The article is based upon actual experience at Millhurst Camp—the Girl Reserve Camp operated under the direction of the Y. W. C. A. of Chicago.

the girls. The little government of Millhurst owes every girl protection,—comfort, happiness, safety. The girls in turn owe allegiance and loyalty to the standards set up for this purpose. The means and methods of carrying out these standards are left entirely to the camp council which meets every day. This council is organized on the regular self-government plan, handling matters of discipline, and also contributing many special programs.

Great initiative is used in the girls' program planning. The regular activities of swimming, athletics, woodlore, handcraft, nature study, etc., are a part of each day, adapted and changed to suit the weather; and occasionally surprises such as Gypsy Patterans or an all day Hare and Hound Chase are inserted to vary the program. But usually the special days are planned and carried out by the girls. One of the clever days last summer was called "Sports Day." Assembly time was given over to tableau of "A Sportsman's Code." The following code was set up by the girls:

Play for the love of the game—never place the score first.
Be eager to develop strength and skill.
Be prepared.
Be more than fair—be courteous.
Never alibi.
Know how to accept victory—be humble.

The regular activities of the day followed, stressing organized sports, and in the evening at campfire time a playlet called "The Code of a Sportsman Applied," was presented. Each group (Millhurst girls are divided into six Triangles) gave a short demonstration of the application of the code throughout the activities of the day. From that time on the Sportsman's Code was put in a place of honor on the bulletin board and became an accepted standard toward which all might work. Other special days were "Hello Day" when new girls came to camp, "H Two O Day" when health habits were discussed and Professor Happy with his philosophy of health and beauty was the important guest, "Thank-you and If you Please Day" with this original jingle:

Hearts like doors
Open with ease
To very very little keys,
And don't forget that two of these
Are "I thank you" and "if you please."

"Girls' Day" was another interesting venture when girls staffed the camp from the kitchen to the Director's office and learned for themselves what it is that makes the wheels go round. There were many others but one of the most original was "Indian Day." Camp was divided into two encampments, the Blue Moons and the White Stars. The game of "I Spy" was used with a few Indian variations. Assembly was turned into an Indian Pow-wow and at the evening camp fire there was a demonstration of sign language, songs and a fire ceremony. Out of Indian Day came this poem written by one of the Big Chiefs:

Oh, an Indian's life is a happy one,
For he comes to rest when the day is done,
And his dreams through the night are calm and deep,
For the music of nature sings him to his sleep.
And his soul is glad the whole long night
For an Indian knows that the world is right.

That the golden sun and the baby breeze
And the birds that sing in the leafy trees,
And the scented flowers that spring from the sod
Are blessings all from a loving God.
And an Indian knows that just to live
And laugh and lift, and grow and give
Is all he must do to be a man—
A lovely part of a lovely plan.
Oh, an Indian's life is a happy one
For he comes to rest when the day is done.
And a Millhurst girl is happy too
For she finds peace when the day is through
And when at last she goes to bed
Just happy thoughts are in her head;
And her heart is singing a sweet slow tune
While the willows wave and the waters croon,
And the shadows sink and all things grow still,
And love keeps watch above the Mill.

And as these happy days slip by the girls in this new world of constant and close companionship with others begin to discover feelings they have not known before, they begin to want to make others happy—individual desires are many times crowded out by new conceptions of the meaning of life and its purpose, and the price of living “not for themselves alone but for others” begins to seem worth while. This reaches out beyond the camp world into new thoughts about their home life and in the small discussion groups it is possible for them to come to some new conclusions concerning their share in home responsibilities. There have been girls fourteen years old at Millhurst who have never before washed a dish or swept a room but here they accept such things as part of the game, and understand a little bit of what goes into the making of a home. There are others who admit that they are “slackers” at home and yet find at camp that work really is fun. “But,” they say, “it is so easy to be good at camp. It is just a little world of its own.” We grant this conclusion to the girls but we know from actual conversations with parents that seeds of real helpfulness have taken root in the hearts of girls at camp to spring up in their own home environment.

The question of honors and awards always arises in camp life. Millhurst has gone through many stages arriving at the conclusion in its fifth year that the individual honor system is not necessary for the promotion of enthusiasm and camp spirit. To be sure the honor system is a splendid program source and if abandoned must be replaced with something of equal zest and interest. Millhurst found that the way it was using the honor system in the promotion of its program was defeating one of the biggest purposes of camp life, the building of health. The natural competition between groups meant that every girl had to be very active all day long or else be considered a “slacker.” Consequently girls to whom camp should have been rest and re-creation were finding in it excitement and physical strain. Because of the over crowded situations in most of the public school systems of today girls are nervous and tired at the close of the school year and need to be taught how to relax and rest and use their leisure time for the building of health and spirit. The program planned to take the place of the honor system has provided for many free afternoons when girls may follow their own bent

and regain poise and quietness of heart, and take time for their own colorful dreams. It is of an informal nature and based on a summer theme which is carried out through daily specialties, each day offering an entirely new application of the theme through activities. For example such themes as "Builders," "Growth," and "Love Never Faileth" have been used at Millhurst and the underlying principles brought out in every phase of the program. This naturally requires counselors who are willing to put real thought and devotion into their work.

Leadership at camp must be a joyous task to all who accept it for so much depends upon the spirit of the counselors and the staff. If they are not finding in the program interest and satisfaction for themselves the girls will quickly sense it. Camp life sends out its happy call to all ages—girls and counselors alike can find richness in friendship and thrilling adventures in an out-of-door world.

Such friendships include girls of many different nationalities. Millhurst has had every summer a foreign guest who brings the lore and the lure of her own country, and through costumes, customs, and conversations makes World Fellowship a reality. This experience naturally brings the query, "Where were you born?" and so "Grandfather's Day" has become an institution. On this day girls pin on their collars the nationalities of their grandfathers and try to wear something characteristic of their heritage. The hymn "In Christ There Is No East or West" sung at campfire in the evening is the culmination of a day of new understanding of world wide friendship. Any American camp might find from ten to fifteen different nationalities represented among its girls.

Some one has said that in the presence of organ music or in the out-of-doors a sense of worship comes most easily. In the out-of-doors girls believe and accept things they do not understand and find, some of them for the first time, that "God's in His Heaven." Singing is one of the most important elements in the creating of spirit and the right kind of songs can do more to set standards for living than many a talk. When we sing a thing and believe it, it is easier to live it. So when girls sing the word,

"Were I a rose, I'd be so rare
They would not find me everywhere.
And from the day that I was born
I would not grow a single thorn"—

it goes deep into their hearts and becomes a resolution. Daily thoughts that carry out the summer theme, chosen and learned by the girls, campfire sings by the side of the river, and candlelight ceremonies, all make their contribution to the spirit of worship. But whether it is during these times of quiet inspiration or during the day-time hours of sports and duties it is here in the open air of the countryside by a river with conflicting currents that courage is born in the hearts of girls to face the everyday experiences and relationships of life which are so very hard for them. It is here too that they discover that life is made up of days of striving and giving and that growth is a long process. After several weeks of camp this daily thought was chosen by the girls because they said, "It will help us to be patient through our growing pains."

"That overnight a rose could come
I one time did believe,
For when the fairies live with one

They wilfully deceive.
But now I know this perfect thing
Under the frozen sod
In cold and storm grew patiently
Obedient to God.
My wonder grows since knowledge came
Old fancies to dismiss;
And courage comes. Was not the rose
A winter doing this?
Nor did it know the weary while
What color and perfume
With this completed loveliness
Lay in that earthly tomb.
So maybe I, who cannot see
What God wills not to show,
May some day bear a rose for Him
It took my life to grow."

Surely the secret of many a happy winter in a girl's life lies in the heart of some summer camp, for it is there that "overnight a rose could come" that otherwise might take long years in the blossoming.

The Y. M. C. A. Boys' Camp **Some Educational Problems and Values**

ALBERT R. KLEMER*

Boys' camps have been organized with many motives, and not a few of them with the simple motive of giving boys a good time out of doors in contact with wholesome, upstanding Christian men and boys. From that beginning, as our knowledge of the character-building processes grows, we are building up both our concept and our method. In the past we have had camps which were under the direction of those who believed that the chief task of a good camp leader was to formulate a program of activities for the camp, put that program on paper, and after the boys arrive, to drive that program through. It has been thoroughly encouraging to note however, that there is a real increase in the number of camps which are conceived and conducted as educational enterprises. If in these the work can be organized so that they do not have the atmosphere of the class room, we will have made a long step forward.

Y. M. C. A. men have been by training and practice administrators and promoters of activities, and so to get the conception and conduct of the boys' camp on the basis of its being a real educational enterprise, has meant a change from an old-time policy. Some additional problems in this connection are:

1. The securing of leaders or counselors with sufficient maturity and experience, especially in view of low fees and consequent necessity for much leadership on a voluntary basis.
2. The training of such leaders. Most of them have had little background of educational or teaching practice, and indeed, the directors them-

*Boys' Work Secretary of the Brooklyn and Queens Y. M. C. A.

selves are not teachers and in many cases have insufficient knowledge of the character-building processes.

3. The expectations of Boards of Directors, or Camp Committees. These laymen often have preconceived ideas of the kind of result the camp should produce, and those ideas may be at variance with sound, educational practice.

4. The variegated home background and training of the campers.

5. The diversity of ages dealt with.

The Y. M. C. A. has long recognized the value of boy-interesting activity as an aid in habit formation and consequently in character-building. This has opportunity for large expression in camp because the camp is a whole community, set up in quite natural surroundings, and because the whole time during which the boy stays in camp may be devoted to the task of character-building. It is a simple matter to provide those activities which catch his interest and which he may practice with increasing satisfaction. In the larger organized camps there are a sufficient number of boys so that there may be a great variety of activities going on at once, and no boy need feel himself "out of the swim." There are practically always other boys who like to do the same things and the individual boy, therefore, shares a group experience.

The day of the camp which had a program laid down upon hard and fast lines and in which the choices of the directors or managers were made in advance, and arbitrarily given to the boys for acceptance, is passing. Today a boy who goes to a good camp has opportunity to make intelligent choice on his own account. An increasing number of camp leaders are laying before the boys early in the season several possible courses of action, pointing out to them the probable consequences of each choice, and helping them to evaluate. This kind of process means that much of the program of the camp is open to review and final determination by the boys themselves. As an illustration of what may happen under this kind of organization, and experience in one camp last summer may be noted. Daily tent inspection has become traditional in the organized boys' camp. Generally, it comes at a given hour, say at 12 o'clock each day. The hour preceding the appointed time is frequently given over to the preparation for inspection. There is much scurrying about during this period; beds are carefully made, shoes are put into place, papers picked up and everything possible done to see that when the inspector makes his rounds the tent is in ship-shape condition. One result of this has been that sometimes boys have felt that so long as the tent was in neat condition at inspection time it did not matter much what it looked like at other times, with the result that during much of the day the tents were not in good condition. The boys of a camp which I happened to observe last summer saw this situation clearly; raised the question with the camp director, and the camp council and when the matter was brought up for review and settlement, voted to abolish tent inspection altogether. At the time of the vote they agreed that if there was no formal inspection at a given hour they would see to it that tents were kept in reasonably good order all during the day.

In this process of finding the possible courses of action and of evaluating them, the daily discussion groups have a large place. The material for these discussions is generally drawn from the every day experiences of the campers. The discussions center largely around behavior problems with applications made to the camp situation. That is, the discussion of such a topic as respect for law and order, becomes a very real and vital thing when

it is not simply an abstraction related to the world in general or to the United States in particular, but when it applies to the camp in which the boys themselves are living. The results of respect for such law and order have an important bearing on the daily living of each boy participating. The opinion, both individual and group, which is thus formed through the participation in discussion and in other ways, finds organized expression in the life of the camp through the activities committees, through the club organization, through the camp council, made up of elected representatives of the various groups within the camp, and through the camp council ring or whole community organization. The result of such discussion and choice is that campers become responsible citizens of the camp community and the necessary work of the camp is undertaken with a greater degree of earnestness and with larger educational value.

No discussion of the matter of boy interesting activity in connection with camps would be complete without mention of the stimulus which the system of awards plays in the daily and seasonal program. These awards, which are given in recognition of excellence, both of performance and of spirit, found their origin in the demand for something to provide incentive. That is, it seemed as if there were many boys who would be willing to begin a task but who grew weary before it was completed. It was also felt that something was needed to stimulate some boys to return to camp for several seasons in order that they might complete such education as the camp could offer them. The system of awards as it is organized in one camp, works out this way. There are three degrees or kinds of award. The recognition given in connection with the first is a simple, felt monogram to be sewn on the sweater or shirt. To earn this the boy must reach a required degree of excellence in many forms of personal performance. There are a few group requirements, but the chief emphasis is upon personal attainment. The standard of performance is required in the physical, intellectual, social and service or devotional phases of the camper's life.

The second award, which is a simple little camp monogram pin, is earned by excellence in group achievement. In contrast with the requirements of the first degree, there is very little of personal achievement involved, but a boy must associate his efforts with those of others to win the award. In the third degree, the award for which is a bronze medallion, the test is entirely one of attitude and spirit, as judged by a group made up of both campers and leaders. No personal performance whatever is involved. It will be seen that the awards themselves have very little of intrinsic value and that by such a plan as has been outlined, the boy must proceed from personal achievement to group association and achievement and on to the cultivation of the highest and best in attitude and spirit. Since no boy may win more than one of these awards in any given season, the plan provides for continuous growth over a period of years.

It should be frankly recognized that any award system carries with it certain great dangers. If personal achievement is too much emphasized, it may tend to develop a type of vanity and selfishness. A boy may become possessed of the desire to decorate himself with evidences of his own success. A boy may also become so engrossed in the winning of the prize itself that the process by which he wins it is entirely lost sight of. An illustration comes to mind of the boy, who, walking through the woods with a leader, met a strange little animal and knew that he had not seen that kind of ani-

mal before, and his first impulse was to ask questions which would help him to find out about it, but immediately there came to mind the award for which he was striving, and turning to the leader, he asked, "Will it count if I learn about this animal?"

The Y. M. C. A. regards its camp work as only one phase of its year-round program, and since it deals with many of the same boys in their city activities during the winter is able to integrate the winter and summer work. The hope of developing into a leader either for the city program next winter or for the camp program next summer is another factor which has a stimulating effect upon the earnestness of many boy campers.

The Association camp furnishes large "standard-making influence." The constituency represents a great variety of homes—from the meanest to the best, and boys come to camp with low, medium and high standards of training and conduct. The fact that in camp they find only one standard, and that generally a high one, helps to raise the whole level. In this respect too, our camps are very generally showing improvement. The days when boys could get by with any old kind of table manners in camp, are gone—we hope forever. Most camps insist upon just as good standards in relation to the table, to the matter of courtesy, cleanliness of speech, of body, and of property, as the best homes maintain.

Because the inter-denominational and international character of the Young Men's Christian Association has been emphasized in its camp work, there have come to many campers opportunities for acquaintance and friendship with boys and men of other lands, which have been thoroughly wholesome and helpful. Many camps now invite into their membership both as campers and as leaders, fine young men from other lands. One camp with which the writer is acquainted, has in the last few years had boys and young men from China, Japan, India, Russia, Denmark, France, Switzerland, Mexico, Argentina and the near East. These have all made a fine contribution and have helped the American boys to recognize something of the best in other peoples. It has been education for world friendliness.

The opportunity to participate in a natural way in worship and prayer is for campers a very real opportunity. Worship and prayer are a part of daily life. They become incidents of the regular program and living, have for their setting the tent, the dining room and the council ring, or camp fire place, so that they are not separated from the scenes of ordinary living. Then too, they are participated in along with those who are regular daily companions, and that fact has a naturalizing influence which is conducive to sincerity and genuineness.

While it may be true that in the past we have placed too much dependence upon the fact that boys may "catch" character from fine leaders, it is certainly true that personality has a large place in the work of effective leadership. Given the requisite qualities of character, the leaders of most Y. M. C. A. camps are selected on the basis of personality. Large numbers of them have grown into positions of leadership by natural processes. They began as boy campers, and as they showed the necessary capacities they developed into assistant leaders and finally became leaders or counsellors. Indeed, it might be pointed out that the man who is now and has been for 15 years the director of one of the finest Association camps in the country, began in that self same camp as a boy and grew into his present position through all of the necessary stages. Other men come to the camp directly from col-

lege or professional life, but in practically all cases the element of personality is a large factor in their selection.

To this simple list of factors which exert educational influence in the camp, might be added a score of others. The evangelistic purpose or motive; the "help the other fellow" spirit, illustrations of the out-working of which could be given without number; the development of the hobby spirit, which may remain with a boy throughout his life, etc.

While much has been learned and done to strengthen the Association's camp work, there is a great deal yet to be learned and much more yet to be done. The camp is an excellent laboratory. One of the outstanding needs has been the need for ways of testing results and forming better standards of camp work. For this purpose the Association has created and has now actively at work what is known as the Commission on Standardization of Boys' Camps. This Commission is made up of representative Association camp leaders from various parts of the United States and Canada. Working upon the basis of such information and standards as we are now sure of, it has already helped to raise the level of work done in many camps, and its earnestness and helpful spirit are the best hope for the future.

The Educational Purpose of the Older Boy and Older Girl Summer Camp

JOHN L. ALEXANDER*

The benefit of a camp to a boy or girl will depend on the objective and leadership of the camp itself. If the primary purpose of the camp is financial profit and a minimum of leadership is used to that end, the benefit to the boy or girl however large will be secondary and incidental. In many such camps the group leadership or counselor assistants are recruited on a camper-getting basis, the counselor receiving as remuneration a percentage of the fee paid the camp. The counselor in such a camp is usually an older boy, who seeks this vacation method of earning a small amount of money easily with a pleasurable summer out-of-doors. This type of camp is largely a reservation for the children of the wealthy and functions as a safe checking station while the parents are in Europe or a summer resort.

There are, however, scores of camps conducted by social and religious organizations on a non-profit basis and with a definite attempt to seek the physical and religious improvement of the boy and girl. This type of camp is a boon to the children of the less-wealthy parents and is pre-eminently a recreation camp with a tinge of educational and religious atmosphere. Usually the group leadership is inexperienced and immature.

No matter what the nature of the camp is, the summer camp benefits the boy or girl. To eat simple food with but little fancy desserts; to bathe frequently; to be buffeted by the wind and tanned by the sun; to breathe deeply through athletic contest; to swim and row and hike, thus building muscle; to observe regular hours of eating, sleeping and playing; to be tempered by the discipline of the game and the social group; to learn self-control, resourcefulness, initiative, endurance, independence and elementary team work,—in short to build a body, gather knowledge, acquire skills and grow attitudes is a

*Director of The American Youth Foundation.

priceless experience, which is seldom possible at home even in a highgrade family. If there is any home-stretching relation at the close of camp, it will prove to be the difficulty of making the needed adjustment between a static family and a boy or girl, who is consciously or unconsciously different because of new abilities and viewpoints. The permanent value of the camp will be its contribution to a more wholesome group consciousness on the part of the boy or girl.

Personal and group awards, camper-organizations, Indian lore and other devices in good camp administration are merely the local color of discipline and camp spirit. Indian mythology fits the camp with its romance of the out-of-doors. The camp is a vacation from the everyday.

The summer camp has great educational possibilities. With high-grade teachers, the instruction summer camp can be made desirable to youth. Such instruction, however, must be along the line of "present interest" and the personnel of the campers must be recruited with this idea fully in mind. It would be foolish to offer leadership training courses to the early adolescent. Steady advancement in the introduction of instruction into the summer camp has been made since the year 1900. Tutoring has become a feature of high-priced boys' and girls' private camps, the work being of sufficient grade to command academic recognition. Since 1906 experiments in introducing training courses have been made in Young Men's and Young Women's Christian Association Camps, and in Boy and Girl Scout camps; while in camps of all kinds, swimming, woodcraft, campercraft and other kindred subjects have been introduced. Around 1906-7, the Boys' Department of the International Committee of the Young Men's Christian Association attempted a Boys' Training Camp on Slim Point, Silver Bay on Lake George, New York. Courses on Bible, success, vocations and boys' work methods were offered. The idea was abandoned with the second year of the camp. In 1914, Older Boys' and Older Girls' Sunday School Training Camp-Conferences were set up at Lake Geneva, Wisconsin and were continued under the same leadership through 1924. *Association Boys* (Volume 10) published in 1911, contained three articles advocating the educational feature in boys' camps. The June issue printed an article entitled, "The Opportunity for the Extension of Boys' Work to a Summer Camp Headquarters." The August issue offered an article under the caption of "Using Nature's Equipment—God's Out-of-Doors." The October issue featured an article on "The Relation of Summer Activities of the Association to Year Round Work with Boys." These articles merely crystalized the growing conviction of boys' work secretaries that the summer camp was too valuable an opportunity to be used only for recreational purposes.

At present the camp that features educational training seems to be the youth training medium for religious organizations. Several of the evangelical denominations are conducting summer camp conferences in order to present *the entire church program in informational courses* to young people. Some of the "allied" religious organizations, such as Christian Endeavor, Epworth League, the Christian Associations, the Missionary Organizations, use the summer conference for recruiting and training an officary. The Sunday School Associations and Councils of Religious Education have of late years been using the camp idea for teacher training, community methods and personal development. In brief, the summer camp has become an educational center of one kind or another, depending on its leadership and faculty, for youth

training along religious lines. The decade just completed is but the background for the coming emphasis on the training of youth for future leadership.

The writer's experience has been confined to the non-profit recreation and leadership-training type of camps. This experience has covered a range of twenty-four summers. Out of a camp responsibility of this duration the conviction has evolved that a Christian leadership among young people must come from the *development and enrichment of a Christian personality*. Christian ideals, personal foundations, personal enrichment and leadership activity are the essential elements in growing a leader. Leadership can only be grown through activity participation and the curriculum of leadership of a summer camp-conference should be the kind that will produce a leader by the process of self-realization in activity. The principles of a camp-conference curriculum should stress the growing Christian personality, personal intake and personal output, the mutuality of culture and service, the unity and inclusiveness of the curriculum and the relation of the curriculum to the other vital phases of camp administration.

Such camp-conferences differ from other training efforts in that they emphasize the personal contacts of young people with out-standing leaders of youth. Instruction is not the chief thing as in these other training enterprises, although the instruction is the best that the authorities on the subject have to offer. The impressions and associations of Christianly balanced, poised, purposeful lives in daily contacts with the boy or girl should be the contribution of such camps, to the end that a hunger for the best things and the best possible self is instilled in the heart and will longings of youth. To be a leader, the comrade of leaders, and to lead by virtue of worth-while living,—such should be the camp atmosphere and challenge. This atmosphere should be everywhere present in camp; in the tent-groups, in the class-rooms, in the recreation, in the devotions, in the competitive play, in the matching of strength and wit with courtesy, in the interchange of social usage, in group effort, in individual out-reaching on the athletic field, in the water, on the hillside, in the council circle,—everywhere! The challenge to leadership is not to defeat a rival. It is to perfect one's self; to be one's own rival; to be tomorrow an advance on the self of today; to grow continually in one's own bent and to stand out because of inner self strength and purpose.

Such camp-conferences should be conducted not to advertise or make sentiment for or create an officary for any institution or organization. They should be carried on to challenge life to its best in and through all existing institutions and organizations that offer youth an opportunity to live and grow and serve. The church, the school and college, the home, industry, business, the community with all its needs and organic channels benefit by the impulses, training and instruction of such camps; but the objective itself is life and leadership values in youth and the Christian development of growing personalities.

The camp-conference routine should be a satisfying blend of study and recreation, work and play, with a balanced emphasis on the physical, social, mental and religious phases of the Christian or spiritual life. The aim is bodily, social and moral health. Each day should open with setting-up exercises, flag raising ceremony and a morning dip in the cool waters of the lake. Physical and mental control underlie the early moments of each new morning. The social hours of the camp are the meal hours, where seated

by groups the campers vie with each other in good-natured cheers, songs and challenges. Several times a day, the class room—indoors and out-of-doors—should bring its meed of work with its discipline to the lives of the campers. Study is the channel for the releasing of the camp's ideals. The play of the camp should be of the tissue, muscle, health building variety. We play for play's sake, plus the skill to direct others. Here recreation is spelled re-creation. The spirit impulses of the camp-conference are in the family devotions about the breakfast table, the assembly and the hillside vespers. Right attitudes are begotten from right viewpoints and religion is the core of right viewpoints. The camp evenings are filled with "The Night's Doings," a series of recreational surprises, which crown a busy day filled to the full with normal living. Each night is a preparation for the meeting of each new morning.

Personal enrichment should be the big outstanding element of the program. Growth comes before fruit-bearing and qualities of leadership must be cultured. The entire program is enrichment of self for ultimate service, but its major part is designed just for self-realization. To discover one's self and capabilities is to find a Klondike of personal satisfaction and opportunity. Contact with the Bible, with nature through woodcraft and campercraft, with the physical world through athletic and aquatic exercise, with the social and mental life of the times by companionship with outstanding men and women leaders, with the resources of one's own self in song and speech and dramatic stunts affords a steady enrichment of self by conscious effort, while from all about one there flows into him, unheedingly, the atmosphere and spirit and culture of a like-minded group. Personal enrichment is added to in courses of instruction and expression, calculated to teach one to function better in the things one likes to do and in which one is presently engaged. Local church and community activities for information and executive direction should fill out the measure of the training plan, and out of it rises a leadership—discovered, personally enriched and trained for the meeting of the present and the growing, future task. And in it all, there slowly emerges a Christian man or woman from the golden stuff of youth's present, unrelated resources.

The writer believes in youth's capabilities. *Whatever a man or a woman can do, a boy or girl will do equally as well, if taught how.* The real leader does not proceed from well-defined processes of logic and deduction but is the personality, who knows how, because of his personal experiences. Leadership moves out and forward. The best leader is the personality that is at once the product and the carrier-on of the projected cause. Leadership in the ultimate is a steady, conscious, settled, determined objective, which is the compelling, chief desire of the leader and a host of others who follow. It is a life job but can be grown in youth in a summer educational training camp-conference.

The Educational Value of the Summer Camp

MAJOR F. L. BEALS*

American Education has been full of interesting experiments. As a result of this experimenting, progress has been made and improvement has followed naturally. New fields of education have been opened to cultivation, and they have proved fertile and productive.

The summer vacation has long been regarded by educators as a period of retrogression, if not actual retardation. The long vacation was a perfectly logical consequence, because, in the early development of our country, the services of the young people were required for the planting and harvesting of the crops. In order that this might be accomplished, the schools were closed. In fact, the amount of time spent in school was reduced to a minimum.

Within the last few years, the colleges and universities began offering summer courses and these proved popular. As a result, the demand for summer instruction in the secondary grades began to be felt. Summer schools sprang up to meet the need, and it was forced home upon educators that the high schools must be kept open during the summer months, until now each summer sees an increasing number of schools in operation. There seemed no valid reason why a boy or a girl who had failed in one or more subjects should be kept back a whole year when the deficiency could be made up during the summer. There is no reason now why young people should not be offered the opportunity to reduce the number of years required for high school by making use of the summer for advancement.

An interesting example of what summer schooling means to children is to be found in Memphis, Tennessee, where there was an attendance of three-fourths of all children at the summer classes the first summer the schools were operated. The class of work done in these summer schools was away ahead of that done in the same length of time in the regular school year. In the fall, all of the children were back in school, just so much ahead of where they would have been had they not attended summer school. Their health was excellent; not only had they not been harmed by the summer's work, but they had benefited both mentally and physically.

While the summer school idea was gaining ground, the summer camp became a flourishing institution. A number of private schools had tried the combination of camp and school with success. Up to 1919, however, no public school system had tried the experiment on a scale to attract attention. In that year, I presented a plan for holding a summer camp and conducting a regularly organized summer high school in camp, to the Superintendent of Schools of Chicago. He approved the plan and presented it to the Board of Education, and the camp was authorized by the Board. It must not be assumed that the plan was adopted without hesitation, as is indicated in that clause authorizing the camp, "without cost to the Board of Education."

However, it was not difficult to interest public-spirited men in Chicago in a plan for offering advantages to boys during the summer months. A group of them organized what is known as the Camp Roosevelt Association, since it had been decided to name the camp for that great American citizen and statesman, Theodore Roosevelt. But a camp of the proportions contem-

*Supervisor, Physical Education and Military Training, Chicago Public High Schools.

plated could not be maintained on a charitable basis, so it was decided to have each boy pay his own way, but to make the fees only sufficient to defray the actual operating expenses of the camp.

Camp Roosevelt, the summer camp of the Chicago Public School System, was conceived as an educational and a recreational institution. It was not long until it began to appeal to boys and to parents as an opportunity for a summer outing under the most carefully safeguarded conditions with educational advantages not to be found elsewhere.

The summer school at Camp Roosevelt was planned to meet the demands of the North Central Association of Colleges and Secondary Schools, especially as to the length of class periods and the work assigned to teachers. The school day is composed of three periods, and each boy is required to carry two subjects, for the successful completion of which he receives a semester's credit in each.

A unit of the Reserve Officers Training Corps is maintained in the Chicago Public High Schools, and, in order to secure full governmental co-operation in the matter of tentage, equipment, and the detail of officers and non-commissioned officers, the camp was organized on a military basis, under regulations promulgated by the Secretary of War.

Organizations dealing with young people are coming more and more to realize the value of the summer camp, with the result that each year sees a new crop of camps spring into being. Many of these are founded on a more or less permanent basis; at least provision is made for continuing them year after year. There is a place for every type of camp, and there is room for many times the number we now have. Camping has become one of the major activities of such organizations as the Y. M. C. A. and the Boy Scouts of America. The church camp, the military, and the recreational camp each serves a useful purpose.

The camp site should come in for a brief comment, as so much of health and pleasure depends on its selection. One of the requisites of a healthy camp site is good soil, such that it drains readily. Climate, scenery and proximity to some historic spot are also important considerations. A good beach and a lake or stream with clear water make for happiness and contentment of the campers. The ideal camp site is in a rural environment remote from the distracting influences of modern civilization, and yet near enough to make its conveniences and necessities available. There must, of course, be an abundance of pure, clear drinking water.

The summer camp offers a most excellent opportunity for teaching health and health habits, since the whole twenty-four hours should be supervised. At Camp Roosevelt we have secured the co-operation of several different agencies to assist in teaching health, and in training for healthful living. The Chicago First Aid Chapter of the American Red Cross, under the leadership of Dr. H. W. Gentles, maintains three physicians and a nurse at the camp hospital, so that the health of the campers is carefully watched all the time. However, these physicians do much more than attend to minor ailments and injuries. Theirs is a real function of health teaching through classes in first aid, which every boy is required to attend. Proficiency in the art of first aid brings its reward from the Red Cross. But the teaching of this great organization does not stop there, it extends to swimming and life-saving, both of which are recognized as necessary in our present day educational scheme. It is interesting to see boys come back to camp year after year and work for

advanced recognition in these fields. So much interest do these activities arouse that officers and teachers work just as hard as the boys for the honors which reward achievement. I worked all one summer myself for a life-saving medal, and continued my efforts until I had won the certificate as an instructor and examiner.

The Chicago Dental Society sends dentists to camp, and they examine the teeth of all boys, make minor repairs or recommend that necessary work be done. The course of instruction in mouth hygiene and care of the teeth has a value that will last through life. Such preventive measures will do much to do away with poor teeth in later years. Every camp should employ progressive health measures and advantage should be taken of every opportunity to teach health.

An important consideration in the program of boys of tender years is that they are not overtaxed. The right diet, properly balanced, plenty of play and wholesome recreation in association with men who have the right ideals of life, and you have a health program that is hard to beat.

In the right kind of camp where each boy has responsibilities appropriate to his years, he will learn to think for himself, to think for and direct others, and he will develop the most desirable qualities of leadership. He learns to be fair in his judgments, and he absorbs exactness with scrupulous honesty. He learns that his duties are serious, and he takes them seriously, thereby developing those rare qualities of reliability and dependability, together with an elasticity of disposition, and an earnestness of purpose that give him the will and the courage to do.

Every summer camp should have a definite aim, and its activities should tend toward the accomplishment of that aim. The making of good American citizens should be the chief aim of every institution in the country, and this should be the first aim of every camp where the opportunities for direct citizenship teaching are ready at hand.

The recreational program is deserving of the same care in its making as that of any other phase of camp life. Play is sweeter when it comes as a surcease from work, and play hours should be pleasantly sandwiched between work hours. Free play, swimming, competitive athletics and every worthwhile game in which boys are interested will be found on the calendar of the good camp. By a judicious mixture of practice with theory, play with work, the physical education program of the camp can be made one of the most successful agencies for body-building.

And what an opportunity for each boy to learn to handle his own finances is offered in the summer camp. At Camp Roosevelt, we conduct a regular bank in which each boy deposits his spending money and checks it out as needed. How much better for a boy to make two or even three trips to the bank each day as money is required than for him to try carrying it in his pockets, from which place he is almost certain to lose it. Every camp director knows what it is to have one or more reports of lost money reach him within an hour after the arrival at camp. Boys are proverbially careless in the handling of money. Why not take advantage of the opportunity and teach them the advantage of keeping, and having, money in the bank?

The summer camp offers an unequalled opportunity for religious guidance. We have worked this phase of education out in a rather unusual way at Camp Roosevelt. The Central Young Men's Christian Association of Chicago sends seven or eight secretaries to us each season, and these secretaries form

a part of the staff of our organization. They operate the camp post-office, collect and distribute laundry, act as advisors and counselors, one secretary being assigned to each company or group. This secretary is the big brother of every boy in his group. The secretaries assist in the athletic and swimming program, and supply the amusement features for the evening. The "Y" men have worked out a scoring chart covering almost every phase of camp life, and the boys work hard to win the award that goes with successful achievement.

The chart is of sufficient interest to be quoted here.

	Points Possible	Points Earned	O.K. By
I. Home Relationship.			
Give evidence that your home spirit or relationships are of high grade so far as you can make them so.			
Regular communication with home.			
Acceptance of home responsibilities.			
II. The Other Fellow.	150		
Make a friend of new boy at camp.			
Do good turns for other fellows.			
Teach another boy to swim, dive or pass nature study tests, etc.			
Standing with tent mates or other members of company.			
III. Citizenship.	125		
Show how your choice of life work will contribute to help world.			
What five men have done the most for America and why?			
Tell what you can do to promote good citizenship.			
IV. International Relations.	125		
Make a contribution of your own money to help underprivileged boys in America or foreign lands.			
Name ten races of people represented in America and tell the special contribution to American life which they can give.			
State your opinion regarding a World Court and why.			
V. General Attitude.	200		
Respectfulness (40).			
Courtesy (40).			
Doing extra duties (40).			
Promptness (40).			
Neatness of tent and surroundings (40).			
VI. Entertain Camp.	200		
By music, monologue or participating in stunts or plays.			
Total	1,000		

NOTE—For further information, consult your Company "Y" Secretary.

CAMP ROOSEVELT ALL-AROUND ACHIEVEMENT RECORD

Every cadet winning a total of 2,000 points or more with not less than 500 in each division is entitled to the Camp Roosevelt All-Around Achievement Medal given by the Y. M. C. A. Every cadet winning a total of 3,000 points or more with not less than 750 in each division is also entitled to the Honor Bar in addition.

	Points Possible	Points Earned	O.K. By
INTELLECTUAL TESTS—1,000 POINTS.			
I. Education.	200		
*(a) School Record (100).			
School Effort (100).			
(b) Military Training Record (100).	200		
Military Training Effort (100).			
II. Health Education.			
(a) Attend lecture on Sex Hygiene (25).			
(b) Read book from Posted List and give oral or written report on it (50).	75		
III. Nature Interest.			
(a) Take Nature Study Hike (50).	200		

(b) Recognize 10 trees, 25 plants, and shrubs and 10 stars or constellations (150).	
IV. Lectures.	125
(a) Attend and give satisfactory oral or written report on three or more lectures at camp (75).	
(b) Give history of Life of Roosevelt (50).	
V. First Aid.	
Red Cross Tests	100
VI. Vocational.	
Attend Vocational Lecture, fill out self-analysis blank and interview a man regarding life work.	
	100
Total	1,000

*In R. O. T. C. Companies, Military Training Record and Effort will take the place of school. In band, records and effort in practice and performance.

PHYSICAL TESTS—1,000 POINTS.

	Points Possible	Points Earned	O.K. By
I. Physical Examination.			
A-1, Good, Fair.	100		
II. Health Habits.	200		
Table Manners (40).			
Care of Teeth and regular elimination (40).			
Proper posture (40).			
Personal appearance and cleanliness (40).			
Temperance in candy, ice cream, etc. (40).			
III. Marksmanship.	100		
IV. Camp Craft.	100		
Set up pup tents.			
Tell how to select camp site, arrange sanitation, etc.			
Pass selected tests.			
V. Team Games.	100		
(a) Participate and show reasonable efficiency in and know rules of ten or more games (50).			
(b) Show self-control and clean sportsmanship (50).			
VI. Aquatics.	200		
(a) Be able to dive into water and swim at least 15 yards (100).			
(b) Pass Red Cross life saving tests (100).			
VII. Athletics.			
Four points for each 1-5 second under 9 seconds in 50-yd. dash.			
Five points for each 2 inches over 3 ft. 6 in. in high jump.			
8 lb. Shot Put, 2 points for every foot over 20 ft.			
Broad Jump—½ point for every 2 inches over 10 ft.			
Winning first place in your class, 25 points.			
Winning second place in your class, 15 points.			
In boxing or in wrestling tournament. For winning place on first camp team (25).			
Fair play and co-operative spirit (25).			
Total	1,000		

DEVOTIONAL TESTS—1,000 POINTS.

	Points Possible	Points Earned	O.K. By
I. Public Worship.	200		
(a) Member of a church or temple or written decision to become a member (100).			
(b) Attendance and participation in Sunday eve. religious services (100).			
II. Daily Devotions and Reverence.	200		
(a) Able to recite the 23rd Psalm or some other Bible Chapter and the Ten Commandments (100).			
(b) Daily prayer and Bible study (100).			
III. Knowledge of the Bible.			
(a) Ability to turn readily to a given chapter and verse.			
	100		

(b) Tell the two greatest Commandments suggested by Jesus, Luke 10:17.	
(c) Tell impressive incident in O. T. character and why it impressed you.	
IV. Participate in Sunday morning Discussion Group or attend R. C. or Jewish services.	200
V. God in Nature, Art, Music, and Literature.	100
(a) Identify 10 standard hymns or classical by ear.	
(b) Name five famous statues and five paintings and five great poems and their producers.	
VI. General Attitude.	200
Cheerfulness and friendliness (40).	
Responsibility and helpfulness (40).	
Clean speech (40).	
Unselfishness (40).	
Reverence (40).	

Total

1,000

From this it will be seen that the summer camp can be made a great educational, recreational, religious, socializing, moral and physical influence.

Congregational Summer Conferences

HARRY THOMAS STOCK*

Thirty summer conferences for young people are conducted by Congregationalists, most of these being under the supervision of the state conference committees on religious education. In almost every case the district secretary of the Congregational Education Society (the responsible denominational agent in establishing and promoting educational principles and programs) helps to determine the ideals, the curriculum, and the leadership.

The conferences are planned for the youth of senior high school age. This limitation cannot be too rigidly enforced in the more sparsely populated sections of the country. However, most states are working toward a fixed age limit corresponding to the senior department of the church school.

It is a settled policy that young people's conferences should be held by themselves, away from adult gatherings. But exceptions must sometimes be made. In the pioneer regions it is impossible to gather the boys and girls of distant communities unless the parents bring them in cars. In such cases, the adult sections of the conference meet simultaneously and apart, the young and old joining in certain common features of worship, recreation and social fellowship.

With a single exception the conferences include both boys and girls. The latter are usually in the majority because many boys are remuneratively employed during the summer. It is a common observation that the boys are often more energetic in the activities of the conferences and that they are more greatly benefitted than the girls.

Half of the assemblies are at camp-sites; the other half use the equipment of colleges and academies. The academic environment is far more conducive to high-grade work. The length of the conferences ranges from six to ten days. Experience demonstrates that there should be at least six days of class sessions in addition to the Sunday program.

The Purpose of the Conferences. Every effort is made to keep the gatherings free from promotional or propagandistic features. Entrance is denied those who would exploit youth for an organizational or financial

*Student and Young People's Secretary of the Congregational Education Society.

purpose. This applies even to the church in the sense that no effort is made to gather recruits to membership or missionary service by wholesale methods, or to secure pledges to clear up the deficits of religious organizations.

The chief aim is to help meet the life needs of the young people, both immediate and future; to assist them in discovering and developing their own abilities; to give an introduction to the facts concerning religion and the church and the needs of mankind; to demonstrate a method of study and action; and to train them for greater effectiveness through the church at home. They are considered to be the young people of the church, rather than members of the several organizations of the church; the particular organizations to which they belong are thought of in relation to the total program of the church. These young people are not only conceived to be the potential leaders of the Christian society of tomorrow, but they are recognized as being able to participate in the leadership of Christianity today. The conferences are, therefore, youth-centered and church-centered.

The Curriculum. The national office has established no detailed curriculum which is to apply in all of the conferences of a given year. Every state tries to build its program around the needs of the particular young people who come to the conferences. The Education Society suggests a variety of lines of study; the state committees decide what best meets the needs of the area. In almost every summer conference there is a student council which presents the viewpoint of the young people regarding the current program and which very definitely recommends certain lines of procedure for the following year. A certificate is issued to the young people who have satisfactorily completed two years of summer conference work. Plans are being formulated whereby each conference will offer one or more courses which will enable the students to secure credit also on a teacher training certificate.

The mornings are devoted to class work and study; the afternoons are given over to organized and directed recreation and to rest; the evening program includes addresses, dramatizations, stunts, camp-fires, etc. Usually, students are required to attend three classes each day; several conferences expect the young people to enroll for four courses; one state allows a student to take only two courses. Where only two courses are permitted there is heavy assigned work requiring from one to two hours of supervised study outside of the class sessions.

A two-year course in any conference will usually include work in six departments the Bible, the church, world service, religious education or methods, personal problems (matters of faith, vocation, personal habits, etc.), and social issues (race, industry, international problems). Personal problems and social issues are often dealt with through public addresses, small group conferences, and personal interviews instead of through formal courses.

The department of Bible attempts to give the student an intelligent attitude toward Biblical interpretation. This is done by the study of a single book, by a study of the life of Jesus or Paul, or by giving a survey of certain portions of Old or New Testament history or literature. In one conference the students write their own life of Jesus as a result of the study.

The department which deals with the church presents a survey of the origin of organized Christianity, of the high points in its history, with particular emphasis upon the history and program of the Congregational

churches. An adult comment upon the results of the study in this department indicates the practical end sought; "These young people have learned more about the church during this week than the deacons in our home church have discovered during twenty years." The emphasis is not sectarian; the young people study the similarities of the modern churches, as well as the program of their own denomination.

World service includes missions, community service and general social endeavor. There are two methods between which the conference chooses. In the first instance, the course is led by a missionary or social worker (home or foreign, or both); this means that a particular field is chosen for intensive study, this field being that in which the missionary himself has worked. The other method is to use one or both of the current Missionary Education text-books and to discover trained leaders within the constituency of the state itself. In either case, the purpose is to interpret missions in its broader and deeper aspects, to train the young people to become leaders of missionary education in the local churches, and to acquaint them with human needs, with study materials, and with progressive methods.

One of the main interests of the conference is the practical department in which methods of young people's work are considered. Herein are included teacher training, dramatization, and society methods. The instructor often begins by discovering just what local situations are represented and what problems need to be met "back home." There is no stereotyped system by which he would solve all problems; there is no single scheme of organization or correlation to be imposed with the authority of one which might have been handed down from the mount. The intention is to begin where these young people are, and to assist them in going forward from that point.

Educational Methods. A number of the conferences are conducted on the assigned reading and report method. Where this is the case, the class leaders usually have small groups rather than large classes. The procedure here is much the same as that in the school class room or in a teacher training institute.

In many of the conferences it has not yet been possible to secure a large enough group of trained leaders to carry on this group method of discussion and assigned readings. The courses, therefore, are largely lecture courses with encouragement to the students to participate in discussion. It is usually true, even under these conditions, that committees of students are appointed to work out certain assignments and to present the results for consideration and discussion.

In almost every conference the demonstration feature is a prominent factor in the program. The class in dramatization produces a missionary play or pageant during the course of the week. The class in methods conducts a model young people's meeting on Sunday evening. The organized recreation periods are demonstrations of play and amusement methods which may be used in the home communities.

The project method is employed with good effect. The class studying the church resolves itself into a state conference. The duties of the state superintendent, the state director of religious education, the various state committees, and the responsibility of the local church to the total church program are thus faced by having the young people represent for a time the responsible officials of Congregationalism. In the class in methods, the young people organize themselves into a young people's department of the

local church. They face the question of organization, worship, study, budget and general program as any local young people's group should. Out of this comes a definite set of recommendations and a program which nobody has "put over" on them, but which they have developed through committees of their own in consultation with adult leadership.

The theory of those who are in charge of almost all of the conferences is that the young people are gathered for the purpose of discovering their own resources, for facing the vital issues of life honestly and without traditional restraint, and that the function of the adult leader is to be a comrade with these youth in the discovery of truth and in the training of the individual and the group for effective Christian service.

Government and Discipline. The conference organization varies from state to state, but the following facts are typical. The faculty is organized with a responsible dean at its head. Regular faculty meetings are held; very often the members of the student council are considered a part of this faculty group with an equal voice and vote. Failures, successes, and plans for the next day are decided at the daily meetings.

Rules are made relating to rising, retiring, absence from classes and the campus, and general personal and social conduct. The common practice is to have as few rules as are absolutely necessary, but to develop a spirit and a tradition which will have a more wholesome effect than law. Responsible adults are appointed from whom permission must be secured for absence from the grounds.

In several conferences the rules were first made by the adults responsible for the setting up of the program. These usually undergo change from year to year as conditions vary. It is a common practice for committees made up of both adults and young people to formulate the details of government and discipline. There are five or six conferences in which the young people perfect their own organization, elect their officers, and conduct practically all of the affairs of the camp. Although there have been few cases in which any rigorous policy of discipline has been found necessary, all of the conferences are prepared for emergencies, and it is almost always true that the young people themselves share with the adults in the consideration of the case and in the final decision. Indeed, almost every conference is itself a project for the young people,—a project in social living and government.

Results of the Conferences. Many of the best results of the conferences cannot be determined, for they have to do with the inner experiences of youth. Certain practical effects have been observed, as for instance: young people go home and ask to join the church; boys who are indifferent and antagonistic ally themselves with Christian organizations; puzzled high school graduates resolve to go to college and to consider how best their lives may be invested; regular and substitute teachers for the church school are discovered; elective courses, local projects, home-made topics and discussion programs take the place of "canned methods" in the society; dignified and meaningful services of worship are substituted for perfunctory "opening exercises"; better correlation of the young people's groups in the church has resulted; there is a new sense of "belonging" to the church itself; missionary education supersedes hit-or-miss methods of missionary propaganda and financing.

An outgrowth of the conferences has been a developing system of winter week-end institutes, wherein all of the young people of a small area

are brought together for a three-day taste of summer conference methods, inspiration, and discussion.

Problems and Dangers. The most insistent problem is that of securing an adequate supply of competent leaders. The faculty members and speakers, for the most part, have received no compensation. Busy pastors, directors of religious education and college instructors have taken time out of their vacation for this service. Some of the conferences are developing their own young people for the leadership of future sessions, but there is need of a larger group of men and women who can be freed for the entire summer (with remuneration) for a round of conferences.

The conferences are multiplying rapidly. Each new one increases the danger that the quality of leadership in a particular conference will deteriorate.

A false estimate is placed upon numbers. Some of the gatherings are too large. The time has come when many of our conferences must limit the number who can attend and must discover some method by which the right applicants shall be admitted.

A most pressing problem concerns the degree of standardization which will be wholesome. In order to encourage the highest type of work there is the need of setting national standards, of providing leaders' helps and of issuing credits to those who have completed a course satisfactorily. But the danger is that when an agency begins to standardize, much of the program becomes wooden and the student is fitted into a system. The immediate next step among Congregationalists is to present in outline a number of suggested courses, to recommend the best available text-books, to provide in each conference one or more courses for which interdenominational teacher training credit may be given, and yet to insist that each conference consider the needs of its own young people as pre-eminent. The flexible and vital character of the present order must not be sacrificed.

An Interview with a Veteran Promoter of Summer Camps

The Veteran Promoter settled back in his chair and began to reminisce. His eyes twinkled as he told of that first camp, many years ago, when he and another young man, both just out of college, handled a group of six hundred boys sent out by a large city settlement. The two young leaders were cooks, nurses, policemen, confessors, athletic directors and educational advisors, but they managed to endure through the summer, though they now admit that the camp was "pretty primitive."

The next venture was with a smaller group of boys, and the camp-site a small river near a neighboring town. The camp failed to interest the boys, the river was too quiet, and the surrounding farm country too civilized. The third move was to an island in a lake region also near a town, and once more the camp failed to interest. The villagers found the camp more of a curiosity than the boys the village.

The promoter then determined to try one more venture and to secure a camp-site in a real out-of-doors region. He purchased a single lot on the shore of a twelve-mile lake and took some boys there as an experiment. The results more than justified the procedure and steps were at once taken to

secure more land and to begin the building of a permanent camp.

The promoter is not a man of great wealth, neither are his camps for the purpose of making money. He loves boys and girls and finds abundant reward for his efforts in observing the changes wrought in the young life about him. The present camp-site of sixteen acres has been acquired gradually, financed in the main from the proceeds of the promoter's writings.

As one talks to this camp leader, one cannot but feel the force of his statement that the object of the camps is more than recreation, more than the joy of living in the out-of-doors. The aim is to make a real contribution to character, to live religion without formally emphasizing it. One cannot but wonder how youth can remain unchanged in the presence of this forceful personality.

To accomplish the purpose he has in mind most successfully, the promoter feels that an element of the primitive must be maintained. Though the camp has a fine mess hall, kitchen, several cabins for cooks and attendants, and a shelter for rainy days, the leader regards it preferable to have the boys and girls themselves live in tents, feeling that there is a real value in getting the most intimate contact with nature. It might be added that the boys and girls attending this camp (the camp operates in two periods, one for boys and one for girls) are regularly passing up opportunities to go to camps with the finest equipment, because they become so obsessed with _____'s intangible spirit.

The keynote of the camp is co-operation. The necessary work is done by alternating groups, and in each group each boy or girl has at some time an opportunity for leadership. The entire camp plays together, it goes on expeditions as a group, and it does its construction work as a unit. Each year the group do some outstanding piece of construction. This year the project will probably be a cement bridge, and strange to say the girls insist on doing the same type of work as the boys have done before them. If this year's plan is adopted the "weaker sex" will mix concrete and turn stone masons, just as their "stronger" brothers. Because of the co-operative spirit the disciplinary problem is at a minimum. The discipline expresses itself almost entirely in group approval and disapproval.

The counselors of the camp are chosen from previous attendants, with the further qualification that they have at least a year or more of college work. Such leaders have the spirit of the group, and are of real value in helping to inculcate that spirit in others.

The whole atmosphere of the camp is religious. Formal religion is not emphasized, and yet religion enters in. Each evening during the camping period there is a camp-fire session, at which an informal program is presented by the boys and girls. This session is generally one of real hilarity and good fellowship, but almost invariably ends with an appeal to the leader for a "story,"—and by a story these boys and girls mean a serious talk. They discuss together their homes, their responsibilities back home, troublesome questions in religion, and the origin of life itself. As the promoter related the deep impression of these gatherings upon the group, one could without hesitancy immediately classify these hours as "religious experience."

On the final night of the camp there is a long established custom for the promoter to tell each boy or girl in turn, just what he thinks of this boy or girl. It is a task requiring tact, insight, and honesty, and it is often accompanied by tears; and yet the group would not have it omitted. In his

study the promoter has on file numerous letters from young men and women confessing how that frank analysis of their weaknesses was a real turning point in their individual lives. Many a girl and boy have testified to the fact that it was at this point that they really began to think seriously upon their relation to life.

That the camp does hold a real place in the affections of the young people is proven by the fact that a camp reunion held in the fashionable suburban community in the midst of the Christmas holiday round of dances and gaiety is commonly regarded as "the" event of the week, and is largely attended. Upon this occasion a summer campfire program is duplicated, and invariably the evening ends with a request for the leader to give one of his "straight talks." The campfire experience has made an impression.

The promoter told the interviewer of many occasions, when impressed by scenes of great beauty, these healthy-minded high school youngsters had been moved to silence and prayer. The leader had not suggested it, it just seemed the thing to do.

"What should one avoid in summer camps?" "That is a difficult question. It depends so much upon the individual camp and its purpose. However, from my experience, I would venture a few suggestions:

"First, I always avoid taking a group that will be unwieldy. I have found thirty boys or girls to be the largest number that I can handle and still make a real personal contribution.

"Second, I would avoid admitting misfits into the camp. Our camp sets up a strenuous health standard that must be met before boys or girls are allowed to enter. I am in full sympathy with the physically deficient, but I feel that the larger interests of the group demand their exclusion. In the misfit category I would also include those who are temperamentally unfitted for co-operative endeavor. It is only rarely that I find such an individual, but it is my belief that the best contribution to his life will come through psychiatric treatment, rather than the summer camp. I believe in choosing each individual in the light of the contribution he can make to the other members of the group.

"Third, experience has taught me that a camp should be removed from people, so that the boys and girls can be alone with their best selves, free from any external disturbances.

"I would avoid choosing camp leaders simply on the basis of college popularity or athletic skill. The leader is the key to the whole camp, and must be chosen on the basis of his ability to fit into the purpose and ideals of the camp itself.

"I always avoid arbitrary discipline. I endeavor so to arrange the situation that failure to act as one should act carries its own punishment. We endeavor to build up a strong sentiment of social approval and of social disapproval for the things that are right and wrong.

"As far as possible I would avoid the introduction of the clique spirit. The aim of our camp is co-operative endeavor.

"Our camp seeks to avoid throwing children into new situations, without having given them some previous instruction as to how to meet such situations. No hiking, or other expedition, is undertaken without some attempt to foresee possibilities and to provide for them.

"On the other hand I would strenuously avoid assuming full responsibility for the boys and girls. Our policy is to work upon new problems to-

gether. We never do for a youngster what that youngster can do for himself.

"Finally, we always endeavor to make sure that any project undertaken is carried through. The original work may not be completed, but it is not abandoned, without first having carefully considered the task in all its aspects. To abandon a project thoughtfully is often of more value than to carry it through simply through a spirit of 'obstinacy.'"

The veteran camper is a man of big responsibilities. He carries many honors, and is much sought after. But there is no hesitation in his manner as he declares that his summer camps are the most worth-while piece of work in which he engages. As the interviewer endeavored to find a key to the well deserved popularity of the —— camp, he did not have far to go. He found it in personality—the kind that overflows, and enters into the lives of others.

Camping for Pre-Adolescents

AN INTERVIEW WITH A MANAGER OF CAMPS

"What are some of the outstanding problems of the summer camp as you know it?" the interviewer asked.

"Speaking only of the camps with which I am most familiar—those for children from 6 to 14 years—I should say that the paramount problem is that of adequate physical care."

"You mean," said I, "protection from drowning and other accidents, prevention of infections, a properly regulated diet, and so on, I suppose."

"I mean this and something vastly more difficult to secure with the camp counselors who are now available."

"For example?" I ventured.

"We were going on a natural-history excursion that involved a walk of a mile and a half in the sand of the ocean beach. We had to carry drinking water as well as eatables. I found some of the boys over-loaded while the counselors were under-loaded. The explanation was, 'The boys asked for heavier packs,' and the counselors didn't know better than to grant the request."

"But isn't it wholesome for boys to desire to do their share, and even more?"

"Their share? How much is the share of a child, and what is the effect of doing more than one's share? The amount of physical exertion that is wholesome for a child is a matter almost utterly outside the ken of counselors and other camp helpers. The signs of the danger-point of fatigue they are not familiar with. I have employed men recommended by some of the most prominent universities and departments of physical culture, but I have yet to meet one who didn't form his ideas of such things from experience with persons of high-school and college age, and I have never had a man who, when he came to me, realized the physical limitations of little children.

"A group of children was taken for a trail 'hike' by a leader who had a good record in the department of education of a leading university. A part of his university work had consisted in the handling of children. After his group had climbed a rapidly-ascending trail that requires three quarters of an hour of fast going for hard-muscled adults (in itself no small under-

taking for children no one of whom was over 12), he permitted them to run down a more gently descending trail for about three miles, after which they had still miles to walk before the return journey was completed. What was for his long legs merely a trot down this trail was for the children a run. Result: A group of irritable children; some in bed the next day; some requiring ten days for recovery. And the leader's simple-minded excuse was, "They weren't tired, and they wanted to do it!"

"According to my observation swimming masters and their assistants (of whom there should always be at least one to look after the children who have come out of the water, do not know how long it is wise for children of different types to remain in the water, nor how long it is wholesome to lie in the sun, nor how important it is that every child up to ten years of age should be rubbed down. Moreover—though I am now wandering into other questions—swimming masters should realize more clearly than they do the importance of having an adult present with boys when they are dressing—bad habits are easily fostered here."

To the question whether the physical limitations of children are more easily appreciated by women than by men, the answer was, "Yes, it is easier to find women who will think realistically on this matter. Women who have had children of their own are most likely of all to do so. But young men can arrive. 'Here I've had four years' training in physical culture, gymnasium, and athletics,' said one of them who had been prevented from transferring high-school methods to children, 'and now do you want me to become a children's nurse?' But he went at the problem as a matter for scientific study, became noteworthy competent, and gloried in his new skill."

"What do you think of contacts with wild nature for children? What do pre-adolescents get out of it?"

"I cannot answer certain parts of this question without first saying a further word about physical care. To my knowledge children have returned from camps of the woodcraft type in an essentially exhausted condition. The naïveté of even trained teachers at this point is almost incredible. A man who had had long and distinguished experience with children in town, when boys whom he was taking on a trip into the wilds asked whether they might not strip off their shirts, answered 'Yes.' So these boys tramped for two or three miles with bare backs under a beating sun! But, granted proper physical care, even young children can get much from reasonably guided contacts with wild nature. With nature itself, of course. A bright boy of a dozen years said, 'Yes, we learned the names of some leaves, but many of them we never saw.' It's a different thing when children follow the receding tide and with their own eyes witness the wonderful life that is uncovered among the rocks, or when, as once happened, boys who had learned how not to get into trouble with rattlesnakes, guided a naturalist to a haunt of rattlers, and were rewarded by witnessing an expert dissection of one of them."

"Are children's camps a good place for moral growth?"

"They can be, in fact nothing can equal them at their best. One of the best-known men in American public life said, 'My little granddaughter, having returned home this morning, of her own volition made up her bed, and then went and made up her brother's. Knowing what I do of the past of this child, I say that this one fact is enough to justify the whole enterprise.' At the camp, children are away from the circles in which everything

is done for them. One must adjust oneself to minor discomforts, and one must carry one's own load, 'You don't want to make up your own bed?' said one boy to another. 'No.' 'Well, yuh laid (sic) in it last night, didn't yuh?' 'Yes.' 'Well, then, who d'yuh think is going to make it up for yuh?'

"Then, there is opportunity for a new sort of contact with adults. Here, for instance, was a party of children on horseback upon a mountain trail. Who was in command? Not the counselors, not even the manager of the camp, but the hostler, who was an expert with horses and an experienced mountaineer. His word was law like the word of a ship's captain. Consequently the man within the servant received recognition, he became a welcome member at the campfire, and his stories held their own with the best. Then, there is the old stage-driver. He was carrying a motor-truck-load of children over a difficult road. On the first occasion he took his luncheon with him, expecting to eat apart. But his skill, his knowledge of wild nature—the children would have missed seeing two deer if his experienced eyes had not first caught sight of them—and his tales of the old stage-coach days made him the children's hero. They served him at luncheon as their guest, and on subsequent occasions he brought no luncheon of his own."

"What about religious education through camping?"

"I cannot claim expert knowledge, but I have witnessed some interesting things, as the reverent hush of children when, having reached a high point from which range after range of billowing earth could be seen, a leader repeated, 'The Lord is a great God, a great King above all Gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. Oh come, let us worship and bow down.' At the seashore, in the quiet of the evening, the children have been fond of hearing some leader read. Here was an opportunity for teaching by careful selection of the passages for reading. And, after the lights were out, 'Sing that verse about the sea,' requested one of the children—for the one in charge had been accustomed to end the day with a hymn in the dark, followed by 'Our Father' in unison. So the leader sang, 'There's a wideness in God's mercy, Like the wideness of the sea' (two verses only). This leader, who knows what good music is, experimented with negro melodies, and with the old-fashioned Gospel Hymns as well as with the standard hymnals. 'I need thee ev'ry hour'; 'Savior, more than life to me'; 'Jesus, Savior, pilot me', and 'Master, the tempest is raging' (while the surf roared just outside)—these were favorites. The last two fitted the seaside situation peculiarly, of course, but the leader was convinced that something simple and real in the experiences portrayed in these Gospel Hymns (the better of them, of course) touches something real in the experience of children."

THE FINDINGS OF THE MILWAUKEE CONVENTION*

As the outcome of the papers and discussion upon the topic, "Religious Education and Religious Experience," the Committee on Findings feels that certain general statements may be made.

1. There was substantial agreement as to the possibility of a "valid" religious experience. In the totality of human experience, there are areas where the religious nature of experience is more clearly and promptly realized. The discussion centered about this point, some feeling that such areas could be defined with a measure of exactness. On the other hand the idea was expressed that all experience is essentially religious and doubt felt as to whether "religious experience" can be segregated.

2. Certain elements were generally regarded as essentials of a "valid religious experience," *viz.*,

(a) That such experience is not static. It is a process rather than a fixed state. "Faith is a pilgrimage."

(b) Satisfaction comes to one in a religious experience because of the conviction that the process is resulting in progress. The goals may not always, if ever, be finally defined, but they are in sight.

(c) Religious experience involves the whole self, it is not simply an emotional state, neither is it fully expressed in an intellectual assent, it involves both of these and the will as well.

(d) Religious experience has an infinite variety in the modes of expression. Perhaps no other fact stood out more clearly in the whole discussion than this.

Since the varieties are due in part to differences of individual response and in part to environment, these varieties will be noted as between individuals and also in the same individual under varying circumstances.

(e) Religious experience to be valid must ever be related to and expressive of fellowship. Through the door of human society many make their first entrance to religious experience. For others its guarantee of validity appears in the promptness with which the experience bears fruit socially.

(f) God must be present in every vital religious experience. Many would add that the sense of a higher power is not simply a primitive element in religion, it is an essential one.

3. It is highly desirable that some criteria be arrived at by which to judge the validity of a religious experience.

Out of the extended discussion of this point it seems clear that no single test universal in its application has yet been devised. A test in terms of social-ethical behavior was suggested which found validation in the fruitful experience of personal integration and social functioning. This test seemed entirely satisfactory to many. Others felt that there are experiences outside its scope but nevertheless religiously valid.

The committee finds that the problem of evaluating religious experience is a technical one. It involves the assembling and classifying of various types of experiences, and discovering empirically tests of their validity or adequacy in the light of the several functions performed by religious experi-

*Because of the widespread interest in the Findings of the Milwaukee Convention it has been deemed advisable to publish this report in the current issue of the magazine. The remaining convention reports as well as the outstanding papers will be published in subsequent issues.

ence. Further, there will be needed scales or standards by which such experiences may be rated.

4. With reference to the curriculum, it appears that materials are regarded as less important than the methods of their use. The teacher, and the term is used to suggest preparation and method as well as personality, is the dominant factor in the teaching situation.

It is clear that the curriculum must be life centered. The real experiences of childhood are to determine its content and arrangement. This recognizes real values in a thoughtfully pre-determined curriculum and at the same time indicates flexibility and adaptability as essential elements.

Hence the curriculum should be correlated with the work of the public school that it may re-enforce the training received there and also that it may include the life situations which the child meets in schoolroom and on playground. It must also take account of the various situations in the home, in industry, and the other places where the child lives out his life. It must even go further and put the child in touch with life in the large as revealed through missionary work, social service, and the like.

5. The various types of schools are apparently each producing results well worth while, though it is not so much the type as the achievement of the school itself which counts.

In conclusion, your committee feels that standing out in every discussion is the emphasis that vital life processes are our major concern. Whatever makes for nobler lives, finer fellowship and enlarged personality is religious and is a real part of bringing in the Kingdom of God among men.

J. H. MONTGOMERY, Univ. of S. Calif., *Chairman*.

HARRY H. HUBBELL, St. Louis, Mo.

C. IVAR HELLSTROM, East Orange, New Jersey.

FRANK BUTLER, Providence, R. I.

EARL EMME, Appleton, Wis.

ROSS SANDERSON, Wichita, Kan.

H. H. HARRIS, Atlanta, Ga.

THE SECRETARIAT

The Board of Directors has decided to delay until the Autumn the election of a General Secretary. A temporary organization has been effected as follows: An Administrative Committee to supervise the affairs of the Association, consisting of Prof. Theodore G. Soares, Dr. J. W. F. Davies and Prof. R. W. Frank; Consulting Editor of the Magazine, Prof. George A. Coe; Assistant General Secretary, to have charge of the office and of the magazine, Mr. Laird T. Hites. Mr. Hites is about to complete his work for the doctorate in Religious Education at the University of Chicago. He has had five years experience in the Baptist missionary work in Rio de Janeiro, acting as professor of the Normal School and editor of the Baptist Journal. He will bring to the office insight into the problems of religious education, keen understanding of the function and opportunities of the Association, and a successful executive experience. The Board expects that this temporary organization may continue the effective work which has been carried on during the past year.

SAVING THE BIBLE BY LEGISLATION

On March 13, 1925, the legislature of the state of Tennessee passed "An Act prohibiting the teaching of the Evolution theory in all the Universities, Normals, and other public schools of Tennessee, which are supported in whole or in part by the public school funds of the state, and to provide penalties for the violation thereof.

"Section 1: Be it enacted by the General Assembly of the State of Tennessee, that it shall be unlawful for any teacher in any of the Universities, Normals, and all other public schools of the State which are supported in whole or in part by the public school funds, to teach any theory that denies the story of the Divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals.

"Section 2: Be it further enacted that any teacher found guilty of a violation of this Act, shall be guilty of a misdemeanor, and upon conviction, shall be fined not less than \$100.00, nor more than \$500.00 for each offense."

The Act was approved by Governor Austin Peay on March 21, and is now a part of the law of the state.

Inasmuch as this law was ostensibly passed in behalf of religion, RELIGIOUS EDUCATION has been interested in finding out how leading Christian educators are reacting to state interference in their behalf. The body of opinion thus far received is not such as to indicate that similar action is desired upon the part of other state legislatures—but we shall leave the evidence to speak for itself.

Says President Kenyon L. Butterfield of Michigan Agricultural College: "I don't know what educational or moral results the Tennessee law will have; nor do I understand the minds of those responsible for it. I can think of it only as a remnant of mediaevalism."

Superintendent P. P. Claxton of the Tulsa, Oklahoma, schools is of the opinion that "schools should teach the truth, and in such a way as to foster love of truth and that open-mindedness necessary for individual, social and civic righteousness and welfare. The Christian religion is a religion of truth. Nothing is to be gained for Christianity by attempting to withhold from the people knowledge of any facts or principles of nature, or to deter them from seeking to know fully the laws of the universe.

"Such legislation as that recently enacted by the state of Tennessee can contribute directly neither to intelligent religious devotion or to civic righteousness."

Professor George A. Coe expresses the hope "that the legislature and the governor of Tennessee will be laughed or shamed out of their foolishness, and that a repealing law will soon be passed.

"But whether the law remains upon the statute book for a long period or a short one, it thrusts a great opportunity and a great responsibility into the hands of privately controlled schools and colleges. Let them accept the leadership of enlightened education in Tennessee! In particular, let the church institutions, those that are both enlightened and honest, come to the defense of scientific method and of the results thereof. Wouldn't it be inspiring to see the churches and church colleges standing for science as against obscurantism? If there is even one college that will boldly hold up the torch, it will make history. This is a time for real teaching—the sort that

openly, incisively, unceasingly advances against the forces of ignorance and bigotry."

Prof. Charles A. Ellwood, of the University of Missouri, declares that "the anti-evolution law recently passed by the Tennessee legislature is a step back toward the dark ages, both intellectually and morally. The legislature of Tennessee evidently regards theological orthodoxy as more important than intellectual honesty. It has disgraced the state of Tennessee before all the intelligent world." He wonders what the people of Tennessee will have to say about the matter.

From the South comes the message of President Harper of Elon College, North Carolina, to the effect that this legislation "violates the well-known American principle of the separation of church and state. It also violates the principle of academic freedom which is the foundation stone of higher education, both of the secular and of the Christian type. This legislation furthermore will do more to bring about the acceptance of the theory of evolution in the state of Tennessee than anything that could possibly have been done. Regardless of my own views as to evolution, I can only regret that the state legislature should have taken such action."

Director Charles H. Judd, of the School of Education, the University of Chicago, recognizes that "many people are agitated by the interpretation which is put by the extremists among the biologists and psychologists on the facts of human relations to the lower animals. It has come to be the habit of many scientists to speak of man as in all respects on the same level as the lower animals; to minimize or entirely ignore consciousness as a factor in life. This tendency carries with it usually a disposition to explain human society and moral and religious institutions as mere exhibitions of animal instincts.

"Secondly, it has long been recognized in all of the states of the United States that the legislature has a right to dictate the curriculum of the schools. State laws are universal, prescribing the teaching of arithmetic, reading, physiology, health, etc. It was not unnatural, therefore, that it should occur to the agitated opponents of evolution to secure in this case negative action.

"We are undoubtedly at the point where it should be made clear that instruction cannot be determined in its content or methods by political bodies.

"Legislation against truth will hardly hurt truth; it will bring about a new adjustment in legislation. It will thus serve to produce in the long run a better understanding of the methods by which a people must regulate their schools.

"The whole movement against evolution exhibits a widespread interest in science and a new participation by even the common people in scientific thinking. The controversy is not discouraging. It furnishes an opportunity for the spread of intelligence, first, in regard to the facts involved and, second, in regard to the wise methods of organizing schools.

"In my judgment this is a necessary phase of social evolution. Even though it is a temporary evil I believe it is the duty of intellectual leaders to look upon it as furnishing an opportunity to clarify biological and psychological interpretations, to give wider currency to scientific facts, and to take education out of the hands of politicians."

President Henry C. King, of Oberlin, regards the most serious aspect of such legislation as "the implied unwillingness to face facts." Such a situation cannot help having "a very bad effect on both morals and religion."

From Tennessee itself, comes the statement of Chancellor James H. Kirkland, of Vanderbilt University: "The legislature of Tennessee has recently passed a law forbidding the teaching of evolution, so far as it claims to be a statement of man's origin, in all schools and colleges supported in whole or in part by public appropriation. The ground for this action is that the evolutionary theory is in conflict with the Bible, which gives a very clear and definite statement of man's origin, and this statement the legislature expects and intends to support by legislation. For some reason, not disclosed, the legislature withholds its support of other items of the biblical story of creation. Apparently, it is lawful to teach the evolution theory regarding the development of all forms of organic life until man is reached. There the process stops, and the Tennessee legislature says 'hands off.'"

"This action is further based on the claim that the legislature of Tennessee has a right to say what shall be taught in the schools of Tennessee. It is further based on the claim that the legislature has the right to determine what is truth, and to uphold their conception of religious truth by legislative enactment and by punishment of non-conformists. The results of such a theory do not need to be discussed. The experiment is an old one. It was characteristic of the ages of ignorance and religious persecution. Today it is unthinkable that an intelligent government should put itself in such a position. The results will be disastrous for religion, and will not affect science. The law may be declared unconstitutional, or it may be ignored. It cannot be enforced without increasing every evil that the legislature wishes to correct. In the meantime the youth of the state will be driven still further from the traditional view of biblical interpretation. Unfortunately they will probably cast off the kernel with the chaff."

President Melvin Grove Kyle, of Xenia Theological Seminary, St. Louis, states that "one's opinion of that action is pretty certain to be determined by one's view of the theory of evolution. If the legislature forbade the teaching of alchemy, everyone would approve; if they forbade the teaching of physiology, everyone would condemn. It is important also to distinguish between giving instruction concerning a thing and 'teaching' it with commendation. We may give instruction concerning evolution in order to warn against it. Such would hardly be proper in the public schools to children, though perfectly proper in higher technical schools. Personally I think the legislature of Tennessee was right in its intention."

Prof. J. H. Montgomery, of the University of Southern California, feels that such legislation seems to indicate "that the faith of those proposing it rests on so insecure a foundation that they fear to put it to the test. It is rather pathetic to find folks so uncertain concerning the ability of the truth, as they see it, to maintain itself. Again, it is pretty well conceded that while mistakes may be made, those who are teaching are the best qualified to decide on what they should teach. An extension of the idea involved in the Tennessee legislation would prohibit the teaching of one school of medicine if the legislature happened to be made up of adherents of a different school. If we read history aright, truth will most certainly vindicate itself, and even if I were convinced of the utter falsity of the whole evolutionary theory, I should not wish to see such legislation."

President E. Y. Mullins, of the Southern Baptist Theological Seminary, expresses himself as against the idea of "passing laws to prohibit the teaching of science in any form. I do not believe such legislation is in accord with

American institutions, and certainly it is not in accord with the attitude and fundamental principles of the Baptist denomination, to which I belong. Christianity should never lay hold of the civil power to coerce human opinion in any department. Hence I regard all such laws as untimely and hurtful.

"Of course, the problem of eliminating the teaching of atheism in the public schools is a distinct one, for undoubtedly, in some instances, teachers in such schools seem to take delight in outraging the feelings of Christians; but the method of attempting to coerce scientific opinion by means of law is unwarranted."

Says Dean John S. Nollen, of Grinnell College, "The educational and moral implications of such a law as that recently passed by the Tennessee legislature with reference to the teaching of evolution are distinctly bad. One would imagine that the experience of the church with Galileo would have taught a salutary lesson for all time as to the absurdity of linking religion with any particular scientific hypothesis. When the Inquisition compelled Galileo to abjure his faith in the Copernican theory we now know quite well that the theory suffered no harm, but that the authority of the church was enormously impaired. Of course the action of the Tennessee legislature will do no harm to the theory of evolution. It may, however, do very great harm in strengthening many well intentioned people in the absurd notion that Christian faith is in any way dependent upon a particular theory of the origin of the world and man.

"The further action of the governor of Tennessee in sending out a statement accompanying his signing of the bill, that it is not intended to be an active statute but merely a protest against 'an irreligious tendency to exalt so-called science and deny the Bible,' implies an essential contempt for law which is surprising in a state official of evidently legalistic tendency. If our legislatures are to engage in the passing of legislation for purposes of propaganda, then we have indeed reduced our legislative system to an absurdity."

President Stephen B. L. Penrose, of Whitman College, Walla Walla, Washington, considers that legislatures are "curious things." "I would never have imagined," he says, "that a legislature would undertake to map out a course of study or to constitute itself an inquisition. When a legislature undertakes to pass judgment upon doctrines of whatever sort, it is ceasing to be a legislature and becoming an inquisition.

"The action of the Tennessee legislature illustrates a present confusion of mind concerning what the function of a legislature is. Utterly regardless of the truth or falsehood of any doctrine in the field of science or philosophy, a legislature is going out of its proper field in passing judgment.

"*Magna est veritas et praevaleret*, but alas! many people have not enough confidence in the prevailing power of the truth to give it a free field. Happily there are not many legislatures like that of Tennessee."

Prof. C. E. Rugh, of the University of California, regards such action as "contrary to all the principles of science, democracy and right religion."

President Walter Dill Scott, of Northwestern University, feels that the action of the Tennessee legislature is "a most reactionary step." "The unenlightened viewpoint which insists upon seeing a conflict between religion and science in education is in its results likely to be as damaging to religion as to education. No religion can thrive by fearing to face facts, nor by stilling in this manner the arguments of those whom it considers its opponents. It is some time since this experiment has been attempted in America.

"However, I do not feel that this action can be permanent, nor that it will have much influence."

President Mary E. Woolley, of Mt. Holyoke College, regards the law as "most unfortunate." "I find it difficult to understand why Christians should be afraid that the Bible cannot bear all the light that truth may cast upon it."

Such is the opinion of enlightened religion. The Bible stands or falls as it ministers to the needs of men. Its appeal will not be strengthened by the action of governmental bodies. Religion will not be saved by legislation.

THE PRESENT STATUS OF THE WORK OF THE INTERNATIONAL LESSON COMMITTEE

LUTHER A. WEIGLE*

The International Lesson Committee has been in existence since 1872. Until 1914 it was a comparatively small body, consisting of from twelve to fifteen members chosen by the International Sunday School Association. In 1914, by agreement with the Sunday School Council of Evangelical Denominations, a reorganization was effected whereby the Committee was enlarged to include eight members chosen by the International Sunday School Association, eight chosen by the Sunday School Council and one chosen by each denomination co-operating in the Sunday School Council. In 1922, when the International Sunday School Association and the Sunday School Council of Evangelical Denominations were merged into what is now known as the International Council of Religious Education, the new body assumed responsibility for the election of sixteen members of the Lesson Committee. It is now composed of forty-four members, sixteen elected by the International Council and one elected by each of twenty-eight denominations. This Committee is the agency through which the Protestant churches are co-operating in the construction of curricula for the various age-groups in the educational program of the local church, including the Sunday school and the vacation and week-day church schools.

Three features of the work of the International Lesson Committee during the last few years are of outstanding and fundamental importance: the adoption of a definition of policy for the future; the initiation of a new series of lessons, graded by three-year age-groups; and the beginning of work upon a new curriculum graded by years, which is to provide in integrated fashion for both Sunday and week-day hours, and which will be known as the International Curriculum of Religious Education.

In 1920 the Committee appointed a Commission of Seven, whose successive reports, dated December, 1920, September, 1921 and April, 1922, were adopted by the Committee and constituted a comprehensive definition of its policy. There is no need to quote the various principles and items contained in that statement of policy. The first item of the first report of the Commission of Seven is the only one with which we are here concerned. It reads as follows:

"Resolved, That all our lesson schemes should be constructed upon the principle of gradation, and that at the earliest possible moment two basic

*Sterling Professor of Religious Education, Yale University.

types of Sunday-school lessons be adopted, namely, (a) lessons graded by years; (b) lessons graded by age-groups."

This declaration of policy is of far-reaching importance—indeed, in view of the place that the so-called Uniform Sunday School Lesson has occupied until recently in the work of the Committee, it is revolutionary. It declares the purpose of the Committee to move forward as rapidly as may be found advisable in the direction of the elimination of uniform lessons and the substitution thereof of graded lessons of either type. This substitution will not take place at once. Uniform lessons will doubtless be wanted by some church schools for many years to come; and as long as there is a real need and demand, the Lesson Committee will continue to issue uniform lessons. But its policy is to move as rapidly as may be found wise in the direction of the issuance of graded lessons only.

The International Lesson Committee publishes no lessons. It constructs and issues outlines or syllabi of courses. These outlines are not copyrighted and are offered freely for the use of any denomination, publishing house, school or class which may choose to use them. The various denominations and publishing houses are free to use these outlines in whatever ways are best adapted to their purposes, and they may make such adaptations or changes as they deem necessary. The actual textbooks which are written upon the basis of these outlines bear various names, according to the imprint of the house issuing them.

The Committee is now issuing three types of lessons: (a) Uniform; (b) Group Graded; (c) Closely Graded. It is also doing basic work upon a fourth type of lessons which will eventually be issued in the form of the International Curriculum of Religious Education. We shall consider the status of each of these types of lessons.

I. INTERNATIONAL UNIFORM LESSONS. The character of the International Uniform Lessons remained practically unchanged from 1872 to 1917. The lessons moved in cycles of six or seven years, forty-eight lesson titles with four review lessons being selected for each year, and the same material, the same topic and the same memory verse being assigned for every pupil in the school.

Beginning with the lessons for 1918, a modified type of the Uniform Lesson was issued, known as the Improved Uniform Series. In this series uniformity was maintained by the use of a common lesson title, a common brief lesson text for printing, and a common Golden Text for the use of the entire school. Common reference material was assigned for all the teachers and a devotional reading was chosen which might be used for the worship of the school in lieu of the passage printed as the common lesson for the day. Having thus sought to conserve the principle of uniformity, an effort was made to adapt the lessons as thoroughly as possible to the various departments of the Sunday school. Special topics, special memory verses and specially selected material were designated wherever it seemed possible by this means to make the lessons more helpful to pupils in the different departments. From 1918 to 1923, inclusive, such special adaptations were made for four different groups,—Primary, Junior, Intermediate and Senior taken together, and Young People and Adult taken together.

Beginning with 1924, when the first Group Graded Lessons were issued, the Primary and Junior Group Lessons were substituted for the Improved Uniform Lessons in the Committee's provision for the Primary and Junior

Departments, and the Uniform Lessons are now issued with adaptations to those departments only which are intended for pupils twelve years of age and over. Denominations and publishing houses are of course free to use these lessons for all children of any age, should they so desire, and adaptations of these lessons for their use in Primary and Junior Departments are made by some denominations. The Committee, however, no longer issues under its imprimatur any adaptations of the Uniform Lessons for these grades.

The Committee will continue to issue Uniform Lessons as long as any considerable proportion of its constituency demands them. About one-half of the Sunday schools of the country are still using these lessons. It is the hope of the Committee, however, that the smaller churches and rural schools will come soon to see the possibility and advantage of their using a simple type of graded lesson, such as is offered by the International Group Lessons. It is possible for a small school with no more than thirty pupils to employ a simple type of gradation by using the Primary Group Lesson for those pupils who are under nine years of age, the Junior Group Lesson for those from nine to twelve, and the Uniform Lesson for those above twelve.

The considerations which have led the Committee to adopt the definition of policy above stated are for the most part familiar. They are the same considerations which have led to the general movement throughout the last twenty-five years toward graded lessons and better teaching methods in the Sunday schools of this country. A uniform lesson system contains no principle of progression and makes it impossible for the teacher fully and effectively to correlate the religious education of the pupil with the education which he is receiving in the public schools. Such a system, moreover, does not afford to younger children the Christian nurture which they need and fails to make provision for crucial points in the moral and spiritual development of children and young people. Even were it to be granted (which I am far from willing to grant) that the Improved Uniform Lessons have succeeded or can succeed in providing for the pupils of each department on each Sunday a well-adapted, "thoroughly teachable lesson," it remains true that the order in which these lessons are taught, the choice of the topics and the logical sequence of the outline followed have not been determined with a view to the moral and religious experiences and needs of the pupils in any of these departments, and are therefore not fully suited to illumine those experiences and meet those needs.

These and like considerations are familiar. Not so generally known, however, is another consideration which finally came to weigh largely in the mind of the Committee. It is the fact that a uniform lesson system cannot provide an adequate basis for the teaching of the full range of Biblical truth.

It has been the boast of the advocates of the Uniform Lessons that this system is Bible-centered. An actual study of the case, however, shows that there can be but 336 lessons, excluding reviews, in a cycle of seven years, and if these lessons be limited, as they were, to a general average of twelve verses each, it is clear that the result will be far from "a complete and comprehensive study of the Word of God that shall be like the curriculums of our schools and colleges." Moreover, the principle of uniformity causes such passages only to be chosen for lesson material as can, in the judgment of the Committee, yield some message to all pupils in the school, young and old.

The tendency, therefore, is to overemphasize the narrative portions of the Bible and to neglect the more abstract and difficult portions. The Gospels and Acts are thus given a due measure of attention, and the narratives of the Old Testament more than their relative value warrants; while the Wisdom literature, the Law, the Poetry, and worst of all, the Prophets of the Old Testament and the Epistles of the New Testament, are relatively neglected. To neglect these portions of the Bible is to miss much of the richest truth of God's Word.

Those who have studied the matter have always known this in a general way. In 1920, when the question was under consideration whether or not Group Lessons should be substituted for Uniform Lessons in the Primary and Junior grades, the Lesson Committee sought more exact information on this point. Under the direction of the chairman of its Commission of Seven a careful study was made of the Uniform Lessons, counting every verse that has been assigned for study, for reference or for devotional reading throughout the fifty-four years from 1872 to 1925 inclusive. The results show that sixty per cent of the material contained in the Bible has never been assigned for study throughout these years. The whole of the Acts of the Apostles has been used at one time or another, almost the whole of the Synoptic Gospels, and five-sixths of the Gospel of John. One-half of the Old Testament narrative material has been assigned; one-third of the material in the Epistles; one-sixth of the Prophecy, and less than one-eighth of the Poetry and Wisdom literature.

Merely quantitative statements like these, however, do not tell the whole story of the fragmentary and ineffective treatment of the Bible in this system of lessons. From the book of the Prophet Amos, for example, ten lessons have been assigned in fifty-four years. Of these, three lessons, each dealing with the same material (6:1-8) were marked as special lessons for the teaching of temperance; and another (5:1-15) as a special home missionary lesson. A fifth citation (8:4-7) forms part of the biblical material for a topical lesson, on "Poverty and Wealth." Another lesson, meant to be historical, with the title "Israel Reproved" (5:4-15) got inserted, by some mischance or slip of ignorance, between six lessons on Elijah and five on the exploits of Elisha—which puts Amos a hundred years ahead of his place in history, and makes his message hard to comprehend, to say the least! A seventh citation assigns the whole of the two books of Amos and Hosea as the material for a single lesson! There are left, out of the ten lessons, three which give to Amos his proper historical place and a real chance to convey his message to the minds of the pupils who study these lessons. One of the three lessons was in 1877, and the other two in 1891. It is further to be noted that never, even in these lessons, was the heart of Amos' message concerning God's rejection of ritual religion when unaccompanied by moral justice and righteousness of life (5:21-24) assigned for study; nor were the visions of chapter 7. One might have stayed in the Sunday schools of America for fifty-four years, and have studied faithfully the lessons assigned, without arriving at any real understanding of the prophecy of Amos, or its place in the revelation of God.

Facts such as these may be discovered for himself by any reader who cares to study the complete list of lesson titles and materials from 1872 to 1924 as this is contained in the convenient Handbook of the International Uniform Sunday School Lessons which is published by the American Sunday

School Union. Twice only in these years lessons were taken from the book of Job—two lessons in 1879 and four in 1893. Micah 6:6-8, which has been called the greatest saying in the Bible save one, was never assigned for study. The New Covenant passage from the book of Jeremiah, which is another of the high water marks of Old Testament religion, was assigned only once (1892). Among the Psalms which were never studied are 15, 34, 42, 46, 90, 91, 95, 96, 100, 104, 111, 115, 116, 119, 127, 128, 146, 147, 148. Six lessons were devoted to the story of Cain and Abel, and six to the cities of refuge, while only six were taken from the book of Job. The Golden Rule has been assigned for study eight times, the Psalm of Love in the thirteenth chapter of I Corinthians eight times, the Beatitudes nine times and John 3:16 ten times; while Daniel in the lions' den has been studied nine times, Gideon's exploit ten times, and the construction and ritual of the tabernacle eleven times. In the same period forty-nine lessons were devoted to Joseph; ninety-four to David; thirty-nine to Solomon; fifty-one to Elijah; and forty-seven to Elisha. The lessons on Elijah and Elisha total almost one-half of all the lessons on the history of the kingdoms of Israel and Judah from the division to the captivity, a proportion which throws quite out of perspective the study of this most important period in the history of the Hebrew people and the development, under the leadership of the great prophets, of the Hebrew religion. The one great virtue of the Uniform Lessons is the relatively large place which they have always given to the study of the life of Christ. Outside of that, one must conclude that the character of the system is such that it can afford to pupils but a fragmentary knowledge of Old and New Testament history, and almost no conception of the richness of the literature contained in the Bible and of the sweep and perspective of God's progressive revelation of Himself in this literature and in the life of which it is the expression and record.

It should be added that it is not simply the children who suffer from these defects of the Uniform Lesson system. It is quite as much the grown folk who should be led forward into the rich fields of the truth of God as it is contained in those parts of the Bible which are neglected by this scheme, and who should study the whole Bible in the larger, broader, deeper way which their more mature powers and riper experience make possible. The Uniform Lesson scheme has fostered the tendency to assume that a knowledge of the facts of Biblical history constitutes religious education, and to substitute such factual knowledge for vital religious experience as a goal of the religious educational process; and it has tended to arrest the spiritual development of adults, in so far as that depends upon their study of the Bible, at about the level of early adolescence.

We frequently hear the complaint that children, college students or people generally do not know the Bible as well today as in former generations. It is doubtless true; and the churches have themselves to blame for it. Little wonder that the Bible is a misunderstood book, when one reflects upon how it has been taught. The churches have dealt with it as a mere collection of proof-texts for their dogmas; and have failed to avail themselves of the new resources for its interpretation which the Spirit of God has placed within their reach through the results of modern historical investigation. Then they have tied themselves up to a scheme of uniform, lock-step study which omitted three-fifths of the Bible entirely, and so handled the rest of it as to prevent, except in the case of the Gospels, any coherent understanding of its message.

In the present ignorance of the Bible we are reaping the fruit of fifty years of commitment to a mistaken plan of Bible study.

There are thus two quite distinct sets of considerations which may be urged against the Uniform Lesson system. There are, on the one hand, those considerations which are urged in favor of a graded, experiential curriculum, rooted and functioning within the life-situations and life-problems of pupils and using the Bible as a moral and spiritual resource rather than as an end in itself; and on the other hand, the considerations associated with the inadequacy of a uniform lesson system as an instrument of Bible study.

In view of all these considerations some, at least, of the members of the Lesson Committee have come to feel that the continued existence of the Uniform Lesson scheme, with the obsession by it of many churches and schools, constitutes on the whole, the greatest single obstacle in the way of the more effective progress of religious education in our land and in the world.

II. THE INTERNATIONAL GROUP LESSONS. Primary Group Lessons and Junior Group Lessons have been issued by the Committee for use beginning January 1st, 1924. Intermediate Group Lessons and Senior Group Lessons have been issued for use beginning January 1st, 1927. The following general principles have been adopted for the construction of these lessons:

1. These lessons are *graded*. They are *pupil-centered* rather than material-centered. The aim of the series as a whole is to nurture the growing moral and religious life of the child, and to lead to a permanent commitment of that life to God through Jesus Christ, and to fitness for service in his kingdom. The materials for the lessons are chosen with a view to their fitness to accomplish this aim throughout the different periods of the child's growth, rather than with a view to their logical or chronological order.

2. These lessons are graded to the capacities and needs of *three-year age-groups* of children rather than to the capacities and needs of single age-years. The following age-groups are to be provided for:

- (a) Primary: ages 6, 7, 8; grades 1, 2, 3.
- (b) Junior: ages 9, 10, 11; grades 4, 5, 6.
- (c) Intermediate: ages 12, 13, 14; grades 7, 8, 9.
- (d) Senior: ages 15, 16, 17; grades 10, 11, 12.
- (e) Adult, including young people.

Within each age-group all children have the same lesson; and the lessons, therefore, must move in three-year cycles. Within the cycle for each group, the lessons for the three years are of approximately equal difficulty: and no one year's lessons presuppose those of another year.

3. From age-group to age-group, these lessons are *consecutive and cumulative*; that is, the lessons of each succeeding age-group pre-suppose the nurture afforded by those of the preceding groups.

4. These lessons are *dated*, thus making possible their revision every three years, in the light of the experience of those using them.

5. These lessons are *predominantly biblical*; that is, they are selected, chiefly, from biblical materials; and, as a part of the moral and religious nurture which is their total purpose, they aim to impart a comprehensive

knowledge of the Bible and to afford to the pupil the disposition and the ability to use God's Word intelligently.

It is too early to know how well these Group Lessons are meeting the needs of the schools for which they are intended—schools which for one reason or another find it impracticable to use lessons graded by years. The Primary and Junior Group Lessons have been used not quite a year and a half, and the Intermediate and Senior Lessons will not be used until 1927. There is great interest in them, however, and the Primary and Junior Group Lessons are finding wide acceptance among schools that have hitherto used the Uniform Lessons in these grades.

One feature of this series of lessons is most promising. They demand a continual revision, inasmuch as they move in three-year cycles and, being dated, are never put into a permanent form, which would constitute an obstacle to their revision. It is possible to improve them continually in the light of the experience of those using them. While they are predominantly biblical, there is no limitation which confines the Committee to a chronological rather than a topical treatment of the Bible, and there is no disposition to reject the use of extra-biblical material where this seems desirable. Indeed, all of the courses thus far issued contain provision for certain extra-biblical missionary lessons, temperance lessons and lessons dealing with certain ethical problems for which biblical principles can be found, but no biblical story material.

III. INTERNATIONAL CLOSELY GRADED LESSONS. These lessons were authorized in 1908, and contain, as issued, a complete set of outlines for seventeen years of work, including two years of kindergarten lessons, eight elementary grades, four high school grades and three years of study for Young People. Besides these outlines, the Committee has issued from time to time short elective courses for Seniors and Young People, as well as various courses of adult lessons.

The International Closely Graded Lessons are in wide use, being issued by the several denominations and publishing houses under various imprints. The elective courses and the Adult Lessons are naturally less widely used. In view of the work which it has undertaken, looking toward the construction of the new International Curriculum of Religious Education, the Committee is doing no further work upon this series, leaving the possible revision of these courses to the judgment and initiative of the denominations and publishing houses which are using them.

IV. THE INTERNATIONAL CURRICULUM. Three criticisms may justly be passed upon almost all lesson courses that have hitherto been issued by the International Lesson Committee: that these lessons, Graded as well as Uniform, are material-centered rather than pupil-centered; that they are limited too narrowly to biblical material; and that they reflect the assumption that religious education is a matter of instruction merely.

One result of these limitations is that pupils studying these lessons gain no understanding of such vitally important matters as the history of the Christian Church; the place of Christianity and Christian leaders in mediaeval and modern history; the comparison of Christianity with other religions; the development and present opportunity of Christian missions; the Christian approach to the social problems and movements of the world today; even the everyday problems of personal morality and social justice. It is tragic that the public schools should omit these matters, and then that the schools upon

which the churches have relied to teach religion should neglect them as well, limiting themselves simply to the interpretation of scattered biblical narratives.

An even more serious result is the failure of such curricula to make definite provision for the creation and training of desirable habits of Christian activity and attitudes of Christian character. In education generally we are coming to see that the school should be not so much a place in which to read about experiences as a place where children may have experiences of genuinely educative value. The school should be a fellowship of young folk living and working together under the leadership of a teacher; a fellowship within which children may have experiences of discovery, perplexity, problem-solving, initiative, co-operation, responsibility, self-control, obedience to truth, and the like, and may develop desirable qualities of mind and heart and will by being afforded opportunity and stimulus to exercise these qualities. So, too, the church school should be not so much a place where children may learn something or other about religion, as a place where they may experience religion. It should be a fellowship of children associated in Christian living and Christian worship, under the leadership of the church, and consequently growing in Christian experiences and acquiring Christian habits, attitudes, motives, ideals and beliefs.

The curriculum of the church school should therefore be pupil-centered, rather than material-centered, as Sunday school lessons have too often been. Instead of starting with a given body of material, and asking the question at what ages we may most profitably teach the different sections of this material, a truer method of curriculum-making starts with the children. It asks what are the opportunities, problems and experiences that are normal at each stage of developing childhood; and it undertakes so to order the situations into which it brings children and the material which it makes accessible to them, as to help them meet these opportunities, solve these problems and have these experiences.

The church school, so conceived, is inclusive. It cannot be confined merely to the Sunday hour, or to the type of effort which the Sunday school has ordinarily represented. Its curriculum embodies more than instruction; it includes the experience of worship, the experience of fellowship, of giving, of co-operation, of service—indeed, the whole range of experiences that enter normally into the development of Christian life and character. And so the church school will include, as an organic part of its program and organization, all lesser clubs, societies and groups which the church maintains for the Christian education of its children and young people. The church school is another name for the church itself, undertaking, with a consciously educative purpose, to make its own life and experience available to oncoming generations.

The Lesson Committee is facing the problem of affording guidance and counsel to churches which are seeking in this larger way to fulfill their responsibility for the religious education of children and young people. With this in view it has appointed a sub-committee charged with the initiation of what is to be known as the International Curriculum of Religious Education. Just what form this curriculum will take is not yet clear—indeed, it is not clear just what degree and kind of service a central co-operative body like the International Lesson Committee can furnish to churches which are undertaking to teach religion to young folk by the methods of fellowship in active

Christian living. The Committee is conscious of the magnitude of its problem, however, and is facing its task in the right way. Those working upon this Curriculum are quite unbound by precedent or by any need of conforming to principles and methods hitherto established. The work is being done upon an experimental basis. Careful studies are being made of typical life-situations of children at various ages and under various circumstances, and these life-situations are used as a basis for the selection of various curriculum materials which are being released for experimental use in certain selected schools.

The Sub-committee on the International Curriculum has issued a "Statement of a Theory of the Curriculum" which serves as a basic document for its work. This Statement, which is too long to be quoted here, has been published in several magazines and teachers' journals, and can be secured from the office of the International Council. A Department of Research and Service has been organized by the International Council, the Director of which will devote the major part of his time for the next few years to work upon curriculum problems under the general direction of this Committee. There is reason for hope that the work thus begun will eventuate in a body of curriculum materials which will do much to emancipate the churches from the limitations of the older International Lessons.

ADDITIONAL REPORT OF COMMITTEE ON STANDARDIZATION OF BIBLICAL DEPARTMENTS IN COLLEGES AND UNIVERSITIES

The name of Southwestern College, Winfield, Kansas, should be added to the list of Class A colleges published in the December, February and April issues of RELIGIOUS EDUCATION.

WILLIAM H. WOOD, Chairman.

REPORTS OF EXPERIMENTS IN WORSHIP DESIRED

The October issue of RELIGIOUS EDUCATION is to be devoted, in large measure, to a discussion of the subject of "Worship." In order that no vital experimental work in this field may be omitted, the editors are desirous that members of the R. E. A. who are carrying on such experimentation will report for others the results of their experience. All reports should be mailed to the Religious Education Association, 308 North Michigan Avenue, Chicago, not later than August 1.

AN EXPERIMENT IN COLLEGE RELIGIOUS EDUCATION

J. HERSCHEL COFFIN*

For a long time, we of Whittier College, with many other colleges of liberal arts, have been keenly conscious of the critical attitude of society toward the American college. The literature so ably reviewed by Dr. Frank McVey under the title "The Critical Attitude of the Public Toward Higher Education" in *School and Society* for August 30, 1924, is not calculated to lessen the discomfiture or to give cause for complacency.¹

To these strictures from the outside might be added two more criticisms originating within the college itself, namely: 1. There is in the typical American college no seriousness of intellectual purpose; "outside activities" have absorbed the lion's share of interest and energy on the part of students; 2. As the Association of American Colleges and others have discovered, the curriculum is seriously overdepartmentalized, with an accompanying disastrous departmental competition and class consciousness. To these two criticisms, I as a representative of the small denominational college would add another, namely, that we organize and administer our curricula on precisely the same basis as in the state-supported institutions, with no intention of interpreting education as a process of Christian social reconstruction.

With these and other criticisms and suggestions as a background the Whittier College Board of Trustees and Faculty have tentatively agreed upon the program as outlined below in an effort to vitalize and "functionalize" the curriculum. By the method outlined we hope to accomplish four things:

1. Unify the curriculum.
2. Reduce the number of formal courses.
3. Organize subject matter about personal projects of the students.
4. Connect the college experience of the individual with the fields of human interest in the social order.

THE CURRICULUM

Faculties sometimes regard the "outside activities" as competitors—unscrupulous competitors—of the course of study. But in the light of the psychology of development we have to admit that the exercise of initiative, planning and management of social enterprises such as is called forth in these activities represents the very essence of education for leadership. Not only do we thus recognize the educative value of the activities, but we desire to build the intellectual life of the students upon this same spirit; to carry over into curricular activities the same motivation as obtains there in so far as this can be done.

The outstanding changes in the curriculum here presented consist not in new kinds of subject matter so much as a new organization of the familiar

*Dr. Coffin is Dean of Whittier College, Whittier, California, and author of *Personality in the Making*.

¹The case against the college here summarized embodies five main contentions: "1. Administrative autocracy and capitalistic control; 2. Ideals if they exist are not carried over to the students; 3. Supervision of student life in health, housing, and amusement is largely neglected; 4. Instruction is given by poorly paid, spiritless teachers who have lost their freedom as citizens and as thinkers; 5. Facilities for instruction are unequal to the task of education, and the whole system of higher education is overrun with a vast horde of elementary students."

material and a new correlation of it with life problems. On this basis two new enterprises have been set up:

1. A Correlation course.
2. A Project course.

For the year 1925-26 one section of the Freshman class numbering approximately 20 will be admitted to the new curriculum. While these students will be exempt from the usual requirements for graduation in language, mathematics, composition, history, etc., and will be allowed to substitute the work outlined in the prospectus given below they will, of course, be advised of the desirability of continuing with these subjects, and in large measure the equivalent of all except the language and mathematics will be supplied in the correlation and project courses.

Beginning with the year 1925-26 also approximately 10 Juniors will be accepted for the project work which is planned for the upper division years. Thus the new project curriculum will be entered upon by the Freshmen at its beginning and by the Juniors in the middle. This arrangement will permit the full operation of the course sooner than would building it up by successive years.

For those who are not admitted at this time to the project curriculum the usual requirements for graduation will obtain as formerly.

Besides the correlation and project courses, enough study of the mother tongue to insure efficiency of expression and interpretation; enough of science to insure an appreciation of the scientific method; and enough physical education to insure physical fitness are still retained as requirements. The prospectus of the project curriculum in its entirety will thus be as follows:

Freshman Year	Sophomore Year	Junior Year	Senior Year
Correlation course English Science Physical Ed. Electives.	Correlation course English Polit. Science Physical Ed. Electives	Correlation course Project work	Correlation course Project work

From this it will be clear that the requirements for graduation in terms of semester hours are as follows. Upon the completion of this work the degree of Bachelor of Arts is conferred.

Correlation course throughout the four years, 3 hrs. per week.....	24 hrs.
English two years, 3 hours per week.....	12 "
Science one year, 5 hours.....	10 "
Physical education two years, twice per week.....	2 "
Political Science one semester (State requirement).....	2 "
Electives	22 "
Project work (major)	52 "

As to the nature of the correlation course and the project work the following explanations are given.

CORRELATION COURSE

This course is continuous throughout the four years of college, three hours per week. It is the one course required of all students and serves as the core of their college experience. It is the one place where they all meet for discussion of the common problems arising in the vocation of living. One

of the salient criticisms of higher education is that it has contributed to the schism between religion and science by going its own way without making the necessary spiritual applications of its doctrines and points of view. We offer no apology therefore for making a definitely Christian approach to the social and personal problems of the present.

The course does not fall in any department but is interdepartmental and will be conducted co-operatively by instructors from several different departments. It is a "functional course"; that is, the specialized knowledge secured from all departments—chemistry or history, psychology or sociology—will be brought to bear upon the analysis of a series of pressing social issues. Preparation for the "vocation of living"² demands the establishment of attitudes and points of view, and mature judgments regarding the social issues which the student will face ten years from now. Real education is not simply the amassing of a system of technical ideas belonging to some narrow and specialized field but the ability to use these ideas as a means of adjustment to the whole social situation in which one's living has to be earned as well as in the earning of a livelihood. This is functional education.

The course is divided as follows:

Freshman Year

Human Issues—3 hours.

A classification of the important and typical human issues of today, such as the choice of a vocation, the use of leisure, marriage and sex, social attitudes, the validity of moral sanctions, fundamentalism *vs.* modernism, etc., as seen upon their historical background. A discussion of the method to be used in securing accurate information regarding these and other problems, and the logical use of this information. No final solution for these problems is attempted in the Freshman year; to open up the whole field of human issues in a systematic way and to suggest the direction in which to move in their solution is the aim.

Sophomore Year

The Psychological Aspect of Human Issues—3 hours.

These issues have grown up as forms of conflict between traditions and customs on the one hand and new forms of mental response to new inventions and discoveries, to new desires created by economic and political progress on the other. For example, "democracy is a state of mind"; so is war, the double standard in matters of sex morality, and industrial conflict. The solution of all human issues demands an understanding and control of the psychological factors involved.

Junior Year

The Basis of Social Progress—3 hours.

The permanent factors of human society are not the persons that make it up, but the forms of social organization into which the individuals fit; the different forms of institutional life. The practical problem of social reconstruction is, first, to envisage the kind of society we should like to have; second, to make the institutions the means by which to secure human welfare, and third, to utilize scientific and historical knowledge as the guiding principle in the movement of reconstruction. For example, what does biological science have to suggest as to the possibilities of a more perfect physique and a higher level of health for humanity, and how can we go about achieving this end?

²This phrase, "the vocation of living," is used by George A. Coe in his excellent book, *What Ails Our Youth*.

*Senior Year**The Christian Basis of Reconstruction—3 hours.*

The thesis of this final section of the course is that the only workable principle in the long run for the solution of these issues is the Christian principle. The Christian program for social progress is the only one so far proposed which is based upon sound psychology and in accordance with the ideals of sociology. Christianity is a kind of life; but this involves a set of attitudes and a system of principles of adjustment of social as well as personal significance.

PROJECT COURSE

A most enlightening suggestion as to what college work might be, the enthusiasm and initiative with which it might be carried on is found in the vigor with which students carry on the so-called outside activities. The nearest approach to a method which brings into school work the freedom, initiative, purposing, planning, and execution which characterize outside activities is the project. In the preface to his most valuable book entitled *Law and Freedom in the School*, George A. Coe says: ".....the project method has come into education—has been coming into it for more than a century—to stay there, and to grow until it dominates schools of all grades. It is not a tool that our taste or convenience picks out from several alternatives, but primarily a law of mind and character; therefore not something which has to be selected or rejected, trusted or distrusted, restricted or extended, but understood and incorporated into our purposes as teachers just as we incorporate plant physiology into agriculture." (Preface, p. vi.)

As every one knows, the project method has come into frequent use in the elementary school, is being experimented with in the secondary school, has thoroughly established itself—if not under that name, at least in principle—in many technical and professional schools, but has never found its way at all into colleges of liberal arts, except in the most isolated and incomplete instances. The movement towards reorganization of the curriculum at Whittier College is in the direction of incorporating the project as the method of procedure. College education should prepare the student for making a life while making a living. Culture and work should be complementary.

In all the project work thus arranged there are two phases: 1. a period of apprenticeship, and 2, an extensive course of co-ordinated reading which shall revolve about the apprenticeship as its center.

Before the industrial revolution and before the day of democracy with its system of public education, the chief educative experience of the majority was secured in apprenticeships. The system still holds in a diluted form in certain trades, e.g., brick laying, but has been entirely ousted in most of the professions, preparation for which is now to be had only in the professional schools. Without question there was genuine educational value in the apprenticeship, and it had the psychological advantage of lying at the center of interest of the individual. Our desire in arranging the project work is to bring into higher education something of the immediate interest, drive, purposing, and satisfaction of planning and execution which—as "outside activities" show—is bursting for expression.

Let us suppose that a student wants to be a dentist. He will be apprenticed for one semester, half time, to a leading practitioner. Now will follow—to use Professor Kilpatrick's analysis of kinds of learning—*first*, certain primary learnings necessary for a set of processes and duties; not enough

to make a practitioner, but enough to give reality to a whole educative situation. Chemistry and bacteriology will be essential, and readings and class-work upon them will be reported to the master in the dental office. *Second*, accessory learnings would almost automatically accumulate—knowledge of manufacturing processes, of business methods, of specialists of various sorts, all lending added reality to the situation. *Third*, and most important, would be the concomitant learnings that relate to the setting of this profession in society and in one's aspirations. The ethics of the profession not only as it is related to a patron, but also to the public weal; the various conceptions of success; the whole question of earnings, income, standards of expense; one's relation to social classes—all this comes naturally to view, and indeed, one arrives thus at the core of one's life philosophy. Shall it be Christian or pagan? The student now has a fresh motive for studying history, sociology, psychology, ethics, philosophy, and religion. A similar set of learnings would develop in an appropriate apprenticeship in any socially useful profession or business.

It is true that this concomitant learning is already in the curriculum of the college, but the trouble is that concomitance *to* anything is not perceived or felt, and accordingly most important material is passed by, or having been "taken," nevertheless it never "took." Think of marks, accumulating credits, and fear of failure or of ineligibility as a motive for working at the most important subjects that the college teaches!

APPRENTICESHIP AND SUBJECT MATTER

It will not be necessary to give many details of the apprenticeship plan, for the purpose of this article is to indicate simply a point of view and a mode of approach. The college has prepared a list of occupations pursued in its vicinity; has analysed the sorts of subject-matter that will be required in each, and has begun to secure agreements with business and professional men to act as masters to apprentices. The master will in each case become an honorary member of the advisory committee that supervises the apprentice.

A word must be said, however, concerning the method of attacking subject-matter. It is not probable that this new approach of the student's mind to certain fields of knowledge will harmonize with present methods of teaching. The student will have in view specific problems rather than branches of learning; he will not divide his material on the basis of chapters or recitation periods or approaching examinations; and the abler students will not wait for slower-moving minds. All this points to co-ordinated reading under individual guidance rather than to the class-and-recitation system, in other words, to something like the honors courses that have begun to make their appearance in some eastern colleges. President Aydelotte remarks that by means of such courses we can give the better students "greater independence in their work, avoiding the spoon-feeding which makes much of our college instruction of secondary character." But it is believed that a well-devised apprenticeship experience will provide something in the way of motivation that honors courses, merely appended to the conventional college, are likely to lack. For the motive now becomes, not academic standing or privilege, not a merely generalized culture, but the meeting of known life-issues.³

³It is believed that the plan here outlined differs from that of Antioch College in the following respects: 1. The apprenticeship experience is shorter. 2. The purpose of it is only secondarily and incidentally to introduce the student to his future occupation; the main idea is to introduce him to real life and to develop motivation for the

vocation of living, and for studies related to this wider outlook. 3. The individual apprenticeship experience leads into individual instruction in subject-matter. 4. The correlation course, which runs through the four years, is an essential feature of the whole scheme in that it furnishes a forum in which all the students and all the main problems come together. Here the various apprenticeship outlooks are compared, and likewise the possible solutions of the difficulties that are met. Here the larger, inclusively human meaning of the whole scheme is kept definitely in consciousness.

THE PRIZE ESSAY CONTEST

The Religious Education Association at its annual business meeting held in Providence in 1924, authorized a prize essay contest for young people of high school age upon the subject, "Does it make any difference to our town whether or not our church continues its Sunday services and its other activities?"

A committee made up of the Rev. J. W. F. Davies, Prof. F. C. Eiselen, Dr. P. R. Hayward, Prof. Theodore G. Soares, and Dr. Clifford Manshardt drew up the necessary rules and regulations, and the contest was given publicity in the leading religious journals.

Some 500 inquiries were received regarding the contest, and the papers submitted represented the work of some 300 young people. The judges, Dean Margaret Taylor of the Congregational Training School for Women, Mr. Ernest Hamlin Abbott of the Outlook, and Dr. William Chalmers Covert of the Board of Christian Education of the Presbyterian Church, have rendered their decision as follows:

First prize, \$50.00, Senior Department of the Court Street Methodist Episcopal Church School, Rockford, Illinois; pseudonym, "Doris Raymond."

Second prize, \$25.00, Christian Endeavor, First Congregational Church, Beloit, Wisconsin; pseudonym, "Endeavor."

Third prize, \$10.00, High School Group, Mt. Zion Reformed Church, China Grove, North Carolina; pseudonym, "Searchers for Truth."

Unsuccessful contestants will be glad to know that the Milwaukee Convention authorized another contest for the coming year, the details of which will be announced shortly.

The Prize Winning Essay

IS OUR CHURCH NECESSARY?

"DORIS RAYMOND"*

The question of how great an influence our church exerts was taken up by about forty young people of high school age in a department of our church school. Their first step in answering the question was to go among prominent people in our town and interview them for their opinions as to the importance of our church to the interests of their work. Then each individual in the department expressed briefly whether he thought our church necessary and what its influence had been on him. Next, a committee of five met to gather together the material which had been brought in. As they discussed this material they found that it fell into three groups under the

*Senior Department of the Court Street Methodist Episcopal Church School, Rockford, Ill.

heads of the individual, the home, and the community, each of which was taken up separately.

That our church affects the lives of all of us individually was a point emphasized. In a church are met people who are trying to lead clean lives, for otherwise they would not be prompted to attend such an institution. Religious training inspires right living and clean thinking, helps one to be honest in everything he does, increases self-control, better understanding of the foreign born, and urges obedience of the law.

In our Sunday school our religious sense is developed. This is done by making a study of the Bible and teaching about characters who have influenced civilization and therefore are the best kind of ideals for us to have. The worship services in the church develop the mind along new lines of thought. Then, too, the church is the influence which helps our inner life, for depth and thoughtfulness are encouraged by talking over spiritual matters.

We have beautiful hymns and anthems in our church, suited for every age and type of person, which are capable of carrying inspiration that perhaps other mediums might not be able to do. The organ music, in itself, also is helpful to worship. Prayer is, perhaps the greatest help because it makes for depth of spirituality that furnishes a background for character and personality, in other words, for our inner life. Our church teaches us that this inner life helps make us ready for service when the opportunity comes.

Some of the young people considered the effect upon the individual closely allied with the effect upon the home since the latter is made up of individuals. They carry the ideals from the church to the home, making the atmosphere more pleasant there from the benefits they have gained from the church. Several persons stated that the church influence made them more thoughtful and considerate of others at home and this was important in that way.

It was agreed generally among the young people that our church is a great factor in promoting the right kind of recreation.

One of the church's chief values is the opportunity it gives for making friends, true friends, the kind who will "stick." In asking opinions on this matter many were those who spoke of the friendships which they had gained through this medium.

Our church offers such a variety of assets in the way of recreation that these friendships may be developed pleasurably since there is so much chance for contact with one's friends.

The class work of the church school section of this institution is of primary interest. Organized classes, outside meetings, social gatherings, and planned philanthropic work, all bring the members together creating a spirit of friendliness and helpfulness. The church influence is great here in its power of developing character through this social means. For these groups have the altruistic spirit of helping one another. Even the children in the lower departments are developing a spirit of unselfishness and brotherliness through definite missionary instruction and training.

Then there is the gymnasium, splendidly equipped with apparatus and in charge of an experienced and capable instructor. No restrictions as to creed are observed, but the law of playing square is always enforced. Thus, with physical development and recreation we again find character development which is the essential of good citizenship.

In connection with the "gym" two clubs were formed, one for the girls

and one for boys. These hold regular meetings and in the summer hold camps at suitable lakes. The boys' camp, which is the one of older origin, is carried on by the Four Square Method, physical, mental, moral, and social sides being equally cared for. Splendid opportunities are to be had there for all lines of sports are involved, mixers around camp-fires, and on hikes, morning devotions as well as Sunday services, and instructive lectures and tree hikes, are all part of the well-rounded program. The girls' camp is on much the same pattern as the boys', only those activities being more suited to girl life are substituted for some of those used by the boys. This part of our church is considered one of the greatest helps both to the individual and to the community.

Two very active troops of Boy Scouts in our church are doing very positive building in Christian character and citizenship in the lives of a large group of boys. They are the pioneer Scout groups in our town and have been a large factor in developing this work among hundreds of boys. Their all-year program cares for the leisure time of many boys in a very helpful manner.

Among the other organizations are the dramatic club and chorus. Arts and talents are encouraged, the participants deriving real benefit from the efficient supervisors and friendly relations with the other members. Missionary societies and a Dorcas Society are organized for the older members of our church.

Our missionary work helps the people of our town when they are in need and encourages them. It does this by way of showing these people how to help themselves until they may get on their feet, always doing this with the spirit of love behind its efforts. It backs the work of a community church which works among the poor and furnishes helpers for it.

Our church had a school for Chinese to make them familiar with our language and American customs. A reading room with current magazines and books, rest rooms, and telephones are all at the disposal of those wishing to use them.

We feel that our church is the great instrument for good in the community. It is evident that the church raises the moral standard of a community. Without the church the Y. W. C. A., the W. C. T. U., and similar organizations could not exist unless there was some other instrument of good to back them. They depend on the churches, our church being included.

The State's Attorney stated that our church does help raise the moral standard and back law enforcement. Police women acknowledged its good and commended our church, but added that we could do even more for the community with our gymnasium.

One of the greatest benefits for which our church is responsible is that of creating in the individuals of the community a faith in both themselves and in God. Our very livelihood is based upon faith, for it is necessary for us to trust one another, to live by the Golden Rule. If each person had perfect trust there could be no discord. The employer and the employee must trust each other. The same feeling must exist between nations.

Our church teaches us through the encouragement of our pastor to think of world problems and our responsibility toward all people. It shows us that real missionary work furthers law making and enforcements that strive in a big way to make people's lives happier and more useful. This we do by

backing such propositions as world peace, the abolition of child labor, and prohibition.

One does not realize how much the church is connected with his life and other lives and the destiny of the world until there enters one's mind the possibility of losing its stable influence.

BOOK REVIEWS

LOVE IN CHILDREN AND ITS ABERRATIONS, A Book for Parents and Teachers, *Oskar Pfister*; Translated from the German by E. and C. Paul. New York, 1924, 576 pp.

As an excuse for one of his minor writings, Kant remarked that he had paid a lot of money for a ponderous work, spent a lot of time reading it, and wanted to have something to show for his expenditure! This new work by Dr. Pfister is long-drawn-out, and it is correspondingly expensive (list price, \$7.50). But its sub-title; a statement printed on the jacket that the author here applies psychoanalysis to all the problems of education, and the supposition that Pfister, being a Protestant pastor at Zürich, would be likely to make a significant contribution to religious education, irresistibly invited to a reading. Like Kant, I must now justify the time and money that I have spent upon this bulky volume by telling others what they can and what they cannot find there.

They can find lengthy descriptions of morbid cases, mostly adult, that are traced back, according to Freudian principles, to suppressions that began in early childhood or even in infancy. One can find considerable material upon parental mistakes, and warnings—needful enough, but rarely dependent upon Freudianism—against harshness toward children, against rebuking or suppressing natural curiosity, against endeavoring to deal with bad conduct without first ascertaining causes, and (here is a suggestive point) against assuming that a calm exterior even in a child betokens mental balance or comfort. Many will be gratified to find that, though Pfister is ardently Freudian (Jung is to him a sheep strayed from the fold), he straight-forwardly rejects merely mechanistic interpretations of conduct, maintains that other-regarding impulses are equally natural with the self-regarding, and that natural love can fulfil itself only through expansion into an ethical love that has cosmic significance.

I approached this work with a conviction that psychoanalysis contains values for education that have not yet been fully brought to the light. In spite of Pfister I still hold this opinion. In spite of him because, even in a book for parents and teachers he rarely gets down to strictly educational problems, and when he does so he has little to say beyond what is commonplace or even platitudinous in educational circles that are not saturated with psychoanalysis. Coeducation receives fifteen lines; the "education of the will" nearly two pages. A mere pamphlet would easily contain all the contributions here offered from psychoanalysis to the education of normal children, as distinguished from contributions to psychiatry. Even in the matter of sex-enlightenment I find here no such careful analysis of educational problems and processes as we have been accustomed to in this country for years. How to deal with the problem in the home; how it is related to school studies; how to grade the instruction; what religious education should do about it—on none of these questions is there an outline that one could follow in practice, much less is there a really critical theory of the whole.—

GEORGE A. COE.

MEASUREMENTS AND STANDARDS IN RELIGIOUS EDUCATION: THE INDIANA SURVEY OF RELIGIOUS EDUCATION, Vol. II, *Walter S. Athearn and Associates*. (George H. Doran Co., New York, 1924, 532 pp., \$5.00 net.) (S. O.)

The second volume of the Indiana Survey offers a compilation of the measuring instruments which were used, or were intended for use, in the Survey. Most of the tests and standards are incompletely developed, and have been outgrown by the rapidly moving science of educational measurement. Today it is precarious business to try to publish tests. They may be outgrown before the printer can get them into proof. The danger is particularly significant with standards like those in this volume which were developed five years ago.

There is valuable material in the first three chapters, indicating the need for objective tests, their values and limitations. The principles underlying scientific procedure with score cards and the like are here set forth, not for the first time, to be sure, but in clear and readable fashion.

The first major division of the volume presents the score card for city church buildings. As a measuring instrument this score card is more valuable than anything else in the volume, and it has been tried out in practice. Unfortunately, however, the standards which go with the score card are not reprinted in this book, so that while

the score card is suggestive, it is not a practical instrument for comparing churches observed by different judges. Anyone wishing to score church buildings would do better to obtain the score card in complete form in the Malden Survey (Doran), as published several years ago. At best, however, this score card has been outgrown by progress in church architecture. No provision is made, for example, for rating those modern city churches which have been planned to include apartments or business offices. Precise and minute lists of the equipment desirable for making the survey, and for tabulating the results afford some indication of the efficiency with which such an enterprise can be managed.

The second major section of the volume presents an almost unbelievably minute and laborious mechanism for the evaluation of curriculum materials. The scheme is that of a score card, with a separate scale giving samples for each step, built for each of the divisions of the score card. So involved and complicated a technique gives rise to doubts as to its worth. Do people really rate more reliably with this series of scales than they would if the given lesson material were scored on a simple scale, or without any scale at all? Are not mechanical aspects of publishing rated out of all proportion to content? Unfortunately the Indiana Survey had to abandon its project of surveying curriculum materials so that these questions are unanswered and the wheels within wheels have not yet been set functioning. While considerable effort is made to secure scientific accuracy, serious questions will be raised by any intelligent worker in the field of measurement who finds the judges' ratings of sample curriculum materials summarized as follows:

Median 8, Probable Error 13
Median 26, Probable Error 23
Median 13, Probable Error 18

It was laudable to make the attempt to find out what judges would say, but it is impossible to utilize their "agreement" when in one-third of the items the "Probable Error" is half as large as the median.

The problem of setting up standards of teaching method is so complicated that the authors have had to pass this by with a general exhortation, reminiscent of the normal schools of fifteen years ago.

The third section of the book deals with the measurement of pupil achievement. A true-false test compiled by Giles and dealing with New Testament, Old Testament, and "Moral Judgment" was first used, and this followed by the Boston University Revision, endeavoring to do the same thing in the multiple-choice form. While these tests could be improved measurably in form, the fundamental questions concern their content and standardization. Fact and fiction rest on exactly the same level. No measure is obtained for historical insight, appreciation of the growth of ideas, or ability to interpret situations. The morality test appears to register not ethical judgment, but reading ability intelligence and ability to juggle church phraseology. The most distressing fact, however, is that nobody knows what any of these tests measures, nor indeed, does anyone know that they measure anything reliably. No evidence is presented for either reliability or validity. The Chassel Test of Religious Ideas appears never to have been given, in its final form, to any group of children.

Because considerable reliance seems to be placed by the authors upon the work done by Voelker, and published elsewhere under the title, "The Function of Ideals in Social Education," and because much of the final section is a reprint of that publication, it may be well to call attention to the very serious shortcomings of that work. This volume indicates that wholly unwarranted conclusions have been drawn from the exceptionally valuable and ingenious life-situation tests which Voelker devised. These considerations should temper any interpretation of Voelker's results:

- (1) The tests are highly unreliable. If the same form were repeated under exactly the same circumstances, the second giving would correlate about .30 with the first. When duplicate forms are used as in his experiments, the agreement would be less. Just how much less, Voelker never discovers.
- (2) The evidence for validity has been unfortunately manipulated. Because one or two judges agreed in some cases with the test results, Voelker, by the ill-advised use of a legitimate formula, concludes that an infinite number of judges would yield almost perfect agreement.
- (3) In the "equated" groups we find that pairing was done on a basis of I. Q. only, and that Group C, which showed some gain in the second test averaged 15.3 years old, while Group I, which improved less, or caught on less rapidly, averaged 11.2 years old. It seems highly probable that so great a difference in chronological and mental age would invalidate the results, even were the tests reliable.
- (4) Voelker has taken no account of the reliability of the means compared. The gain of 13.5% in one experimental group should have been accompanied by the statement that the standard deviation of that difference is 5.3%. The gain

of 9.9% in the other group should have been accompanied by the statement that the standard deviation of that difference is 8.4%. Hence the necessary uncertainty as to the meaning of his results.

- (5) Finally, the fact which is often ignored in the consideration of Voelker's work is that the largest and most significant gain, 15%, was made by a group which was given no training at all

Under such circumstances, it is preposterous to make the statement found on p. 451 of Volume II, "The experiment herein described shows conclusively that ideals may be made to perform a function in the control of conduct."

In conclusion, the volume may be said to demonstrate effectively the need for more scientific techniques in religious education, and to suggest some lines along which future development and experimentation may take place. It would be a serious injury to the respect in which religious education is held by other educators, and a severe handicap upon the progress of religious education toward the discovery of useful techniques, if this volume were regarded as anything more than a collection of suggestive beginnings toward the construction of measurements and standards, practically all of which are incomplete and undeveloped, and many of which have been, before now, superseded by more useful instruments.—GOODWIN B. WATSON.

BOOK NOTES

HOW TO MEASURE IN EDUCATION, *William A. McCall*. (The Macmillan Co., New York, 1923, 416 pp.) (K. 1.) In our present day religious education we are hearing much about tests and measurements. The director or teacher who desires something more than a hearsay acquaintance with this field will do well to study the above volume. The book really contains several small volumes in one, dealing with the use of measurement, the construction and standardization of tests, and tabular, graphic, and statistical methods.

PSYCHOLOGY FOR BIBLE TEACHERS, *Edward A. Annett*. (Charles Scribner's Sons, New York, 1925, 241 pp., \$1.50.) (G. 1.) A new handbook in the Life and Religion Series, designed as an elementary introduction to the laws which govern the working of the mind, that teachers and parents may test their methods by these laws. The volume is not written for the professional psychologist, but for the average church school teacher. It is not an ideal study, but it ranks far above the average attempt to apply psychology in a popular way to the teaching of religion. Specimen chapter headings are The Association of Ideas; The Memory; The Imagination; The Instincts; The Subconscious and Unconscious; Suggestion and Auto-suggestion; Heredity; and Habit. A helpful bibliography is appended.

ONE HUNDRED PROJECTS FOR THE CHURCH SCHOOL, *Milton C. Towner*. (George H. Doran Co., New York, 1925, 198 pp., \$1.60 net.) (K. 1.) Says Dr. Towner, "The task of education in religion is specific. It must prepare boys and girls to successfully meet all of the normal situations which face the world of folk. . . . There are at least eight specific lines of preparation which are so definite that project activity may be gathered about them as a driving center. They are: (a) Preparation for Health and Happiness; (b) The Creation of a Reverent Attitude; (c) Adjusting One's Self to Life in the Group; (d) A Mastery of the best in Tradition; (e) Preparation for Civic and Institutional Life; (f) Guidance in the Appreciation and Choice of a Vocation; (g) Preparation for Parenthood and Family Life; (h) Growth Toward a World Vision." The author attempts to outline suitable projects under each heading "in accord with the curriculum material in popular usage; periods of child growth; good literary taste, and sound pedagogical principles." The materials are selected from a wide variety of sources, and include both projects of physical and mental action. There is a tendency in the book to substitute "teacher and fixed project authority" for "teacher and text-book authority"—which is a rather questionable procedure. The true project is democratic, arising out of the felt needs of the group. No teacher would desire to follow the book in its entirety, but a careful study of it will without doubt stimulate the teacher's own thought processes and result in a better type of teaching.

STARTING TO TEACH, *Eugene C. Foster*. (The Association Press, New York, 1924, 104 pp.) (K. 3.) A completely revised edition of a book for leaders of boys' Bible classes, first appearing in 1910. Contains fourteen elementary lessons concerning the characteristics of boy life and some tested principles in the art of teaching.

THE PEDAGOGY OF ST. PAUL, *Howard T. Kuist*. (George H. Doran Co., New York, 1925, 169 pp., \$1.75 net.) (K. 2.) In this volume Dr. Kuist makes a very careful source study of St. Paul the teacher, in an endeavor to discover "in the light of his times and his life work, what can be learned regarding the origin, nature, results, and value of his pedagogy." The conclusion finally reached is that as a world teacher of first rank and an educator of distinction, Paul deserves a conspicuous place in the history of education.

BIBLE READINGS, *John M. Thomas and A. H. Espenshade*. (The Macmillan

Co., New York, 1925, 288 pp. (T. 5.) A selected list of Bible readings for the assistance of the principal or teacher who is responsible for the opening exercises of the school, that the great passages of the Bible may be presented without repetition during the course of the school year. The text is that of the authorized version, though it is paragraphed in a modern way and appropriate titles are added. There is also a useful table of selections suitable for special days or occasions. The correct pronunciation of the more difficult proper names is indicated in the appendix.

OUTLINE STUDIES IN OLD TESTAMENT HISTORY, *Adele T. McEntire*. (The Abingdon Press, New York, 1925, 235 pp., \$1.50 net.) (S. 9, 10.) A series of studies originally prepared for a high-school credit class in Topeka, Kansas. There are four general divisions—Events, Characters, Geography, and the Prophets. The story or the facts easily gained from a reading of the Bible narrative are not included in the outlines. The notes are rather bits of history, and facts about characters, customs, places, etc. The book serves its purpose in an acceptable manner, but has the usual limitations of a study that looks forward to, and prepares for, final examinations.

THE FOUR GOSPELS, A Study in Origins, *Canon B. H. Streeter*. (The Macmillan Co., New York, 1925, 622 pp., \$3.50.) (A. 3.) Canon Streeter's new study in gospel origins presents certain unique features. It comprehends, in a single volume, a full discussion not only of the persistent Synoptic Problem, but of Fourth Gospel origins as well. To the solution of these problems the author applies a co-ordination of well-developed critical methods. In the case of the Synoptics the familiar procedure of source criticism by means of literary analysis is employed. For the Fourth Gospel an understanding of the psychology of mysticism is deemed particularly important. The older method of text criticism and the newer historical method of interpreting documents in the light of the cultural background of the early church are given scope for all four gospels. Certain fresh and important conclusions result from this synthetic treatment of the various problems. A new conception of the early history of the Greek text is outlined which differs markedly from the generally accepted construction of Westcott and Hort. For the solution of the Synoptic Problem the author advocates a Proto-Luke, rejects an Ur-Marcus, and proposes a "Four-Document Hypothesis" in place of the honored "Two-Document Theory." These results of research are deserving of serious consideration on the part of New Testament students. The chief virtue of the book is that it treats the matter of gospel origins as a unitary process of historical evolution. Its chief defect is that it represents a synthesis of less than adequate methods instead of the development of an entirely new technique. The argument is stated with such lucidity as to be easily intelligible to the non-technical student.

THE MAKING AND MEANING OF THE NEW TESTAMENT, *James H. Snowden*. (The Macmillan Co., New York, 1924, 311 pp., \$1.50.) While varying schools of New Testament scholarship will disagree with many of Dr. Snowden's conclusions, the volume is a good popular introduction to the New Testament for schools, church school teachers, and the general reader. The book contains four divisions: (a) The Background of the New Testament; (b) The Books of the New Testament; (c) The Life of Jesus; (d) The Spread of Christianity. The student of this book cannot but have an awakened appreciation of the New Testament.

THE FOUR GOSPELS AND THE CHRISTIAN LIFE, *Walter B. Denny*. (The Pilgrim Press, Boston, 1925, 205 pp., \$1.00.) A brief introductory study of the historical origins of the gospels and the historical attitude toward the person of Christ. Written from the modern point of view, and yet entirely non-controversial. A good book to encourage young people or laymen to further biblical study.

PRIMARY PROGRAM BOOK for use with Daily Vacation Bible School Text-book, GOD REVEALING HIMSELF IN THE LIVES OF MEN, *Florence H. Toume*. (The Westminster Press, Philadelphia, 1925, 64 pp., \$25.) (S. 9, 1.) Contains suggestions for memory work, pictures, music period, game period, etc.

CONVERSION: CHRISTIAN AND NON-CHRISTIAN, *Alfred C. Underwood*. (The Macmillan Co., New York, 1925, 283 pp., \$2.00.) The book is divided into three parts. Part I is historical and deals with conversion in the Old Testament, in the New Testament and in the non-Christian religions. Part II is mainly a psychological discussion of conversion, while Part III discusses conversion in its comparative aspects. The conclusion of the author is that "in our search for the highest form of conversion we are led to Christianity. . . . The history of religions reveals no other person, historical or legendary, who can be placed beside Christ as so entirely worthy an object of the soul's surrender, and who presents the same guarantees of the kind of conduct and character that such surrender will produce. . . . Both East and West may find in him the highest and fullest expression of their characteristic virtues."

THE SOCIAL ORIGINS OF CHRISTIANITY, *Shirley J. Case*. (The University of Chicago Press, Chicago, 1923, 263 pp., \$2.50.) Though much attention has been centered upon the text of the New Testament and the teachings of Jesus, far too little attention has been paid to the environments, attitudes, and activities in real life of those

persons and groups who, from generation to generation, constituted the membership of the Christian movement. The history of the Christian movement is rapidly surveyed in the light of its social origins from its earliest period in Palestine down to its final triumph as the only recognized religion of the Roman Empire. An able pioneer book in what is destined to be the new New Testament study:

THE PROPHETS AND THEIR TIMES, J. M. Powis Smith. (The University of Chicago Press, Chicago, 1925, 277 pp., \$2.25 net. (S. 8.20.) Prof. Smith here gives us the results of years of careful study of the Old Testament prophets. The prophets were the crowning glory of Israel. They set themselves to the task of interpreting their times in terms of God. Changing events kept them ever alert. They recognized the voice of God speaking in the present. The college teacher of Bible has been waiting for this book, and it can be studied with equal profit by the adult class of the church school.

STRANGER THAN FICTION, A Short History of the Jews, Lewis Browne. (The Macmillan Co., New York, 1925, 377 pp., \$2.50.) A rapid recounting of the epic of Jewish survival from pre-historic times to the present day. The book is a fascinating story as well as real history, and is the only complete one volume history of the Jews in the English language. A unique feature of the book is the originality of the author in designing fifty animated maps giving a pictorial history of centuries of wandering.

HARTFORD

W. Douglas Mackenzie
President

Theological Seminary

Dean, M. W. Jacobus

School of Religious Pedagogy

Dean, E. H. Knight

Kennedy School of Missions

Dean, E. W. Capen

Through these associated schools Hartford offers full training for:

1. The Christian ministry.
2. Religious education and social service.
3. The foreign field.

Each school has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

Hartford Seminary Foundation, Hartford, Conn.

Home Study of the Bible	10,000 MEN AND WOMEN	
	from all walks of life now studying the Bible under competent guidance.	
	15 COURSES - Interesting - constructive - Modern Bible study broadens vision. Deepens wisdom. Begin now. Descriptive literature free.	
	ALL COURSES	50c
	The American Institute of Sacred Literature each	
The University of Chicago		
Dept. 407		CHICAGO, ILLINOIS

Educational Pamphlets

College Catalogues and Registers
Books Privately Printed and Published

WE OFFER a special service to those who set high standards for their publications. Our unusually extensive resources enable you to publish your own books or the College Catalogue in a manner fitting educational standards. Together with many other periodicals, we print this magazine, **RELIGIOUS EDUCATION**.

Printing Products Corporation

Formerly ROGERS & HALL COMPANY

**Polk and La Salle Streets
CHICAGO**

THE WITNESS OF THE **GREAT PYRAMID**

A Fulfillment of Isa. 19:19, 20

New Prophetic Light Supporting the Time Evidence Found in the 12th of Daniel.

The last lap in the Grand Gallery measurements discovered to be in sacred cubits.

A pamphlet with this title can be obtained from W. R. Young, 4481 Mission Drive, San Diego, California. Price 15 cts. (2 for 25 cts. Second Edition, enlarged.)

Also a pamphlet on the chronology of Daniel 12, "How Long to the End?" from same address. Price 35 cts. (3 copies for \$1.00).

Please do not send stamps.

Books for the Vacation Bible School

The Project Principle in Religious Education

By ERWIN L. SHAVER *\$2.75, postpaid \$2.85*
Part II, reprinted and bound in paper *\$1.25, postpaid \$1.35*

Projects in World-Friendship

By JOHN L. LOBINGIER *\$1.75, postpaid \$1.85*

Stories of Shepherd Life

By ELIZABETH MILLER LOBINGIER *\$1.50, postpaid \$1.60*
Envelope of materials *75 cents, postpaid 78 cents*

Religion in the Kindergarten

By BERTHA M. RHODES *\$1.75, postpaid \$1.85*
Envelopes of pictures, 25 and 75 cents, *postpaid 27 and 78 cents*

Handwork in Religious Education

By ADDIE GRACE WARDLE *\$1.25, postpaid \$1.35*

The Dramatization of Bible Stories

By ELIZABETH MILLER LOBINGIER *\$1.25, postpaid \$1.35*

Dramatization in the Church School

By ELIZABETH MILLER LOBINGIER *\$1.25, postpaid \$1.35*

World-Friendship through the Church School

By JOHN L. LOBINGIER *\$1.25, postpaid \$1.35*

The Life of Jesus

By HERBERT W. GATES *\$1.25, postpaid \$1.35*
Pupil's Notebook, *90 cents, postpaid \$1.00*
Pupil's Helps for Home Study *25 cents, postpaid 27 cents*

Send for copies for examination

THE UNIVERSITY of CHICAGO PRESS

5810 ELLIS AVENUE

CHICAGO, ILLINOIS

